

PAGANO-PAPISMVS :

Or, An Exact

PARALLEL

Between

ROME-PAGAN,

AND

ROME-CHRISTIAN,

In their

Doctrines and Ceremonies.

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JER. 10. 2.

Learn not the way of the Heathen.

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*To the Right Honourable Richard
Medcalfe Lord Mayor, the
Worshipful the Aldermen, the
Sberiffs, and Commons of the
Ancient and Faithful City of
York.*

THAT Religion hath a super-
lative Excellency, is confessed
more than once by the wisest
of Kings, *Prov. 3. 15. 4. 7, &c.* And
would Men of the meanest *Parts*,
and slowest *Conceptions* desist a little
from the laborious pursuit of their
sinful pleasures, and give their *Fa-*
culties, some intermission, so much
breath from that hot chase, as may
qualifie them for a calm, considerate
view of things; 'tis certain they
would discern, that *Vertue* has a
much more ravishing appearance, in-

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finitely more delectable and enamouring, than all the *Devils Opticks* could put upon their most gustful *Sensualities*. The great *Advantages*, that come to Mankind by *Religion* and *Vertue*, both to Humane *Societies* and Particular *Persons*, bespeak the transcendent *Excellencies* of it.

I. *Religion* brings great *Advantages* to Humane *Societies*, *Cities*, *Countries* and *Kingdoms*. I know some great Ones of the World have been jealous of the Kingdom of Christ, as *Herod* was troubled when he first heard of his Birth: yet others, who have followed the Dictates of natural Reason only, and been superstitiously over-aw'd by a Deity, have look't upon it as a necessary *Basis* to found Government upon, without which it can no more subsist than a Castle in the Air. I will mention two great *Advantages* that will come to Human *Societies* by Religion,

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ligion, and wherein their Happiness doth consist, *viz.* *Peace* and *Plenty*. Where these two are enjoy'd a People cannot be miserable, and where either of them is wanting they cannot be happy.

1. *Religion* brings the *Blessing* of *Peace* along with it; and this is no mean *Blessing*. Outward *Peace* is the chiefest of outward *Blessings*; it gives sweetness and beauty to all other *Blessings*. The very Name of *Peace* is sweet, saith the *Philosopher*. The *Psalmist* pronounceth that People happy, who have it. *Psal.* 144. 15. *Happy is the People, that is in such a case*. Now this great *Blessing* is the product of *Religion*: And this it effecteth two ways. 1. By removing the Causes of Quarrels and Contentions. 2. By obliging Men to the observance of such *Precepts*, and infusing into them such *Principles*, as naturally tend to *Peace*.

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1. By removing the Causes of Strifes and Contentions ; and they are chiefly two : the Curse of God upon them , and their own Lusts within them. 1. The feud and hostility, jars and quarrels among men are part of that Curse , which lies upon Mankind for his Apostacy from God. We read *Gen. 3. 17, 18.* How the Ground was cursed for Mans sake : *Thorns and Thistles shall it bring forth to thee.* But a far greater Curse 'twas, that one Man should become as a Thorn and Briar to fetch blood of another. As soon as Man fell out with God, there was a Fire kindled at his own door, in his own nature. Now where *Religion* is cordially embraced, this cause of Quarrels and Contentions, the Curse of God , is removed. 2. Their own Lusts within them. *Jam. 4. 1.* *From whence come wars, and fightings among you ? Come they not*

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not hence, even of your lusts, that war in your members? Lust is the *Makebate* in a Community: Covetousness, pride, passion, hatred, envy, intemperance, ambition -- make Men quarrellous and contentious. Now *Religion* mortifies these vile and corrupt affections; *Rom. 6. 6. Gal. 5. 24.* Religion files off the ruggedness in mens spirits, removes the harshness of their tempers, and extirpates all those passions and vices, which render men unsociable and troublesom one to another.

2. By obliging Men to the observance of such *Precepts*, and insuling into them such *Principles*, as naturally tend to Peace. 1. By obliging men to the observance of such *Precepts*, as have a natural tendency to the Peace of *Human Societies*. This is most clear from that one general Rule propounded by our Saviour (with which *Severus* the Emperour

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was so taken, that he caus'd it to be written in his *Palace*, and other *publick Places*), *Mat. 7. 12. Whatsoever ye would, that men should do to you, do ye even so to them.* When we have to do with others, we must put our selves into their condition, and consider how we should desire to be dealt with in such a Case. Were this Precept of Christ generally observ'd, all Quarrels and Contentions would presently cease. How gently and tenderly would *Superiors* behave themselves towards their *Inferiors*? And with how much respect & observance would *Inferiors* carry themselves towards their *Superiors*? The *Rich* would not with-hold from the *Poor*, nor the *Poor* by his idleness be unnecessarily burdensome to the *Rich*. The *Lender* would not take advantage of the necessity of the *Borrower*, nor the *Borrower* ungratefully defraud the *Lender*. The *Seller* would not deceive

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deceive or over-reach the *Buyer*, nor the *Buyer* under-value the Goods of the *Seller*.

There are likewise more particular Precepts, that have a natural tendency to preserve and promote Peace among men ; as *That we must forgive wrongs, love our Enemies, keep in our places, mind our own business, be content with our present state &c.* 2. By infusing into men such *Principles*, as naturally incline to Peace ; as *love, self-denyal, long-suffering, gentleness, goodness, meekness*,--The *Alcoran* saith, *God created the Angels of light, and Devils of the flame.* Wicked men, who are like unto, and acted by the Devil, are furious and wrathful, all of a flame : But where *Religion* is embraced, and prevails upon men, ther's light and love, coolness and calmness of temper. Grace smooths and polishes the most knotty piece ; it turns the *Vulture* into a *Dove*, the *Briar* into

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to a Myrtle-tree, the Lyon-like fierceness into a Lamb-like gentleness. *Es.* 11. 6--*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt, nor destroy in all my holy mountain.*

Here is laid down the strange effect, that the Gospel should have upon those, who by the ministry thereof shall be subdued unto Christ, and become loyal Subjects of his spiritual Kingdom. O what a *metamorphosis* doth it make! Those who before were full of rage and fierceness, hereby become gentle and peaceable

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ble. Religion fills men with a spirit of universal love and good-will. And so much for the first great *Advantage*, that *Religion* brings to *Human Societies*, the Blessing of Peace.

2. Plenty is likewise the product of *Religion*; and that both Naturally and Morally: Naturally, as it makes men frugal, and temperate, and diligent in their Callings: Morally, as it brings the Blessing of God upon their enjoyments and undertakings, Levit. 26. 3--- *If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase. Again, Deut. 28.2-- All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed thou shalt be in the City, and blessed thou shalt be in the field--And ver. 8. The Lord shall command the blessing upon thee in thy store-houses, and in*
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all that thou settest thine hand unto. Thus you see what *Advantages* come to *Human Societies* by *Religion*: it procures the choice *Blessings* of *Peace* and *Plenty*, wherein their *Happiness* doth consist.

2. Let us in the second place consider how advantagious *Religion* is to particular *Persons*; and in reference only to the Good things of this life *viz.* *Honours* *Pleasures*, and *Profit*: Things which all men earnestly desire, and set the highest value upon.

1. It brings *Honour*. Observe what honourable *Titles* are given to good men in *Scripture*; they are called *princes in all Lands*, a *crown of Glory*, a *royal Diadem*, a *chosen Generation*, the *Excellent of the earth*, &c. What *Diogenes* said of *Learning*, is applicable to *Religion*: It makes young men *sober*, old men *happy*, poor men *rich*, and rich men *honourable*. *Vertue* is a lasting *Pillar*, that causeth the righteous

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ous to be had in everlasting remembrance. The disgrace which wicked men cast upon them, is at worst but like the noise of some loud tongue-Gun gone as soon as heard ; but the Honour, which God and good men put upon them, is a *pillar* that endureth to all Eternity ; such a *monument*, as neither time nor envy can waste or wear out. 2. It brings *Pleasure*. I know *Satan* would represent *Christians* under ugly *Vizards*, and *Christianity* in the most frightful averting *forms*, to make men loath both the one and the other : But *Religion* is far from such a crabbed face, and austere countenance. Joy is one essential part of it. Rom. 14 17. *The Kingdom of God consisteth not in meats and drinks, but in Righteousness, and Peace, and joy in the Holy Ghost. Her ways (saith Solomon speaking of Wisdom) are ways of pleasantness.* Prov. 3. 17. The Pleasure which Religion

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ligion yields, is. 1. Cordial ; it doth not only, with Oyl cause the face to shine, but with Wine make the heart glad. The *Blessed Virgin's* expression is : *My spirit rejoiceth in God my Saviour, Luke 1. 47.* 2. 'Tis pure and unmixed. Ther's nothing adhering to it to make an abatement, or put a check to it. 3. 'Tis permanent and lasting. Carnal Pleasure is of a short continuance. *Job. 20. 5. The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.* And *Solomon* compares it to the crackling of thorns under a pot, *Eccles. 7. 6.* Carnal Joy, like a standing pool quickly dries up, and leaves nothing but the mud of discontent : Whereas the Pleasure, that *Religion* yields, is like a fountain of water, ever running. That is like a candle, which goeth out in a snuff, a stink ; This, like the morning-light, shineth brighter and brighter unto the perfect

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fect day. 3. It brings Profit. And what is more earnestly desired, and highly valued by the Sons of men? The *Souldier* for this will scale the Walls, and leap upon the Pikes; The *Merchant* for this will plow the Ocean, and dance upon the surging Billows; the *Husbandman* for this will rise up early, and go to bed late, &c. Now *Godliness with Contentment is great Gain*, 1 Tim. 6. 6. *Wealth and Riches shall be in his House*, Psal. 112. 3. *Length of days is in her right hand, and in her left hand Riches and Honour*, Prov. 3. 16.

This just (*Right Honourable and Worshipful*) but imperfect Account, which I have given you of *Religion*, discovers unto us two Things:

1. That *Religion* is no unreasonable thing. God hath graciously conjoin'd Mans *Duty* and his *Interest*; in serving God he serves himself; in promoting Gods Glory he promotes
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his own Happiness. Though God have the Right of absolute Dominion, and might exact Obedience on his bare Command ; yet he's more pleas'd to shew himself a *Benefactor*, than a *Lord* ; and therefore descends to treat with men by the more gentle and inviting methods of *Promises* and *Rewards*. Nay, indeed the end of his *Commands* is only to make us capable *Subjects*, of those eternal *Felicities* he desires to bestow. And this surely is enough, to excite Men to a faithful Improvement of those *Talents* they have receiv'd, since 'tis indeed themselves they are trading for. 'Tis true, the *Stock* is Gods ; but all the *Increase* of it will by his bounty certainly devolve on them.

2. That we should in our several places zealously endeavour the Advancement of Religion. This is a Duty incumbent on all, but more especially

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pecially Persons in Authority; and the Relation (*Right Honourable and Worshipful*) I stand in to You, obliges me at this time to press it upon you. And your *Professions* of Love and Zeal for *Religion* give me no small encouragement, that this Exhortation will be kindly entertain'd. That it may make the deeper Impression, let me add to the former Considerations, That in advancing *Religion*, you will be highly serviceable both to your *King* and *Country*.

I. To his *Majesty*; for *Religion* lays the strongest obligation upon men to give *tribute to whom tribute, custom to whom custom, and honour to whom honour is due*; in a word, to render unto *Cæsar* the things that are *Cæsars*. Prov. 24. 21. My Son fear the Lord and the King. 1. Pet. 2. 17. Fear God, honour the King. Observe the order; first Fear God, and then Honour the King; implying, that men
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must be good *Christians*, before they can be good *Subjects*. Our late *Soveraign* doth acknowledg that natural influence, which *Religion* hath upon the obedience of *Subjects*; Take his own Words: 'Tis no wonder (saith he) if men, not fearing God, should not honour their King. They will easily contemn such Shadows of God, who reverence not that supream and adorable Majesty, in comparison of whom, all the glory of men and Angels is but obscurity. And therefore he gives it in charge to his Son (our gracious *Soveraign*) to countenance and promote solid Piety. None are more observant of *Laws*, than they that are most a *Law* to themselves.

2. To your Country, yea the whole Kingdom. The *Wiseman* tells us, *That righteousness exalteth a nation*: It brings the Blessings of mirth and joy, peace and prosperity, wisdom and policy,

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policy, riches and plenty, success and victory. God promiset^h *Israel* to enrich them with all Blessings, and advance them above all Nations upon their faithful Obedience, *Dent.* 28. And the *Heathen Poet* could acknowledg, *That so long as Rome stood Religious, so long she continued Victorious and Prosperous.*

Did Religion universally prevail and influence the hearts and lives of men, then might we beat our *Swords* into *plough-shares*, and our *Spears* into *pruning-hooks*; then every man might sit under his own *Vine*, eating the fruit thereof, and none should make him afraid; then there would be no leading into *Captivity*, no complaining in our *Streets*; no vexatious *Suits*, no groanings of the oppressed, no private injuries, no publick Seditions. In a word, this would make *England* a Land of desire, an heritage of glory, even the glory of all Nations. b 2 And

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And in order to the advance of *Religion*, so advantageous to Mankind, let me recommend two Things to your special care and observation.

1. The suppression of such *Doctrines*, as subvert *Religion*; particularly those of the *Romish Church*. How dangerous they are to *Government*, and destructive of *Vertue*, you cannot be ignorant; and how malepert the *Promoters* and *Professors* of them are lately grown, is visible to all. I am not for your sheathing the Sword of Justice in their Bowels (such severity becometh *Romanists* best), yet let them know, you have one, and that you dare draw it in the defence of that *Faith* you own, which is truly *Ancient, Catholick, and Apostolical*.

2. The strict Observation of the *Christian Sabbath*. That this day is of *Divine Institution*, and grounded on the fourth *Commandment*, is expressly

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pressly asserted in the *Homily* of the
Time and *Place* of *Prayer*, in these
words: 'Whatsoever is found in the
' Commandment, appertaining to the
' Law of Nature, as a thing most god-
' ly, most just, and needful for the set-
' ting forth of Gods Glory, it ought
' to be retain'd and kept of all good
' Christian People; and therefore by
' this Commandment we ought to
' have a Time, as one Day in the
' week, wherein one ought to rest,
' yea from our lawful and needful
' works. For like-as it appeareth by
' this Commandment, That no man
' in the six days ought to be slothful
' or idle, but diligently to labour in
' that state, wherein God hath set
' him: Even so God hath given ex-
' press charge to all men, That upon
' the *Sabbath-day*, which is now our
' *Sunday*, they should cease from all
' weekly and work-day labour; to
' the intent, That like-as God himself
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rought fix days, and rested the
seventh, and blessed, and sanctified
it: Even so Gods obedient People
should use the *Sunday* holily (*not*
in Sports and Plays) and rest from
their common and daily business,
and also give themselves wholly
(*not an hour or two*) to heavenly
Exercises of Gods true *Religion* and
Service. So that God doth not only
command the Observation of this
Holy-day, but also by his own Ex-
ample doth stir and provoke us to
the diligent keeping of the same.
If we will be the Children of our
Heavenly Father, we must be
careful to keep the Christian *Sab-*
bath-day, which is the *Sunday*; not on-
ly for that it is Gods express Com-
mandment, but also to declare our
selves to be loving Children in fol-
lowing the Example of our graci-
ous Lord and Father. In which
words we may observe, 1. That by
virtue

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virtue of the fourth Commandment one day in seven is perpetually to be kept holy. 2. That the keeping of the Lords-day is grounded upon, and commanded in the fourth Commandment. This *Testimony* I have urged to check those, who confidently Preach and Print too (contrary to their own *Subscriptions*), That our *Sabbath* hath only the Churches *Authority* to support it, and have no better Name, than *Judaick Precisians*, for the strict *Observers* of it.

But let me further add, and 'tis what I mainly intend, That the devout and conscientious Observation of this Day is the *Support of Religion*. A great Divine tells us; *The Commandment for the Sabbath is put in the close of the First, and in the beginning of the second Table, to denote, That the Observation of both Tables depends much upon the sanctification*

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of this Day. And another observes, *That Religion is just as the Sabbath is ; it decays or grows as the Sabbath is esteemed ; it flourisheth in a due veneration of the Sabbath , and it pines and consumes, when the Sabbath is neglected.* I never knew any *Place* or *Person* eminent for *Piety*, that was not careful in the sanctification of this *Day*.

My next request therefore (*Right Honourable and Worshipful*) is, That you would unanimously and zealously endeavour to promote the strict Observation of our *Christian Sabbath* : Let not the notorious *Profaners* of it escape unpunished. I will not further oppress your *Patience* ; only crave your *Patronage* and favourable acceptance of this *Treatise*, and a thankful acknowledgment of the great *Obligations* you have laid upon me,

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That God would incline your hearts to contribute your utmost endeavours towards the advancement of true *Religion* and *Vertue*, and Succeed you in them, and Reward you for them; That he would Confer on you all the Blessings you want, and preserve and sanctifie those you have, and Crown all with the unconceivable *Glories* of another World, is now, and shall be the humble and fervent Prayer of

Your most obliged, and

Devoted Servant,

Joshua Stopford.

To

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Ignorant Persons, who know little or nothing of Rome, but from the Pamphlets of her Parasites, may be induced to fancy it to be no less, than a Heavenly Jerusalem; and they, whose Ears are continually fill'd with the Venerable Expressions of Catholick Faith, Holy Fathers, General Councils, Perpetual Successions, S. Peters Chair &c. ingeminated by Romanists, may (saith a late Writer) by the very sound of such Words, be some-what dispos'd to entertain a favourable Opinion of the Romish-Religion.

The Design of the following Treatise is to fortifie These against such allurements, by representing both the one and the other in their true native Colours: And to expose unto publick View

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View such dismal Pieces of their Catholick Doctrine and Worship, as whosoever observes them well, shall have, I hope, no great temptation to look over-friendly towards Rome. And in Order to this end, I have used no arguments, but such as all, that can read, may understand: My present intention being only to instruct common Christians, and to lead them in a plain way.

In discovering their Corruptions, Superstitions, and Idolátry, I have used all sincerity (urging nothing material to their prejudice, but what is found either in their publick Liturgies, or their best Authors) and as much moderation, as the matter in hand was capable of. Indeed I am forced sometimes to call Things by their proper Names, as lying with another Mans Wife, Adultery; purloining another mans goods, Robbery; adoring Stocks and Stones, Idolatry: And if our Romanists think these Expressions uncivil,

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civil, and instead of confessing themselves guilty of what is most justly charged upon them, complain that I reproach them; I must answer somewhat like Elijah in the like case, That they are the only men who have reproached themselves. For I only say that which they do, and cast nothing upon their Face but what I find in their Bosome; and not the hundredth Part of it. Some Hours and Days, and Weeks, I have spent in Reading their Missals, Breviaries, Rituals, and Authors of chiefest note amongst them; and find their Religion and Worship, so contrariant to Scripture, so absurd and Ridiculous, that I must publicly profess an utter detestation of it: Yet I think it not a much less sin to make Papists worse than they are, than to make Widows more destitute, or add Affliction to the afflicted.

I have intituled this Book, An Exact Parallel between Rome-Pagan and

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and Rome-Christian, &c. And how truly, I leave it to any one, upon an impartial View, to judg. Many things are purposely omitted for brevity sake, and several Reflexions upon what I have mention'd (which perhaps might have made this Discourse more acceptable to some) to prevent the imputation of a Railer.

There are two Positions laid down, and not with more Zeal than Policy defended by the Roman Church; for I do not see, how they could secure their deluded Proselytes without them.

1. That 'tis not convenient, the common People should know much of Religion; and therefore they take from them the Key of Knowledge, I mean the use of their Bibles.

Bellarmin saith, That Faith is to be defined rather by ignorance, than by knowledge, De Justificat. Lib. 1. cap. 7.

Thieves will blow out the Candles for fear of being discover'd. I know the common Plea, is, That Scripture is dark, and that the
igno-

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ignorant might be seduced by it :
*But they that speak thus, do not only
accuse Scripture of obscurity, but of
untruth also ; for Scripture bears wit-
ness to it self, That 'tis clear, and
made to give Light to the Understan-
ding. Psal. 19. 8, The Command-
ment of the Lord is pure, inlightning
the eyes. Psal. 119. 105, Thy Word
is a Lamp unto my Feet, and a Light
unto my Path. The Books of the
Prophets are of all Scripture the most
obscure ; yet S. Peter saith, That they
are like a Light shining in a dark
place. Thus they accuse Scripture of
untruth, when they accuse it of dark-
ness ; and with that cast a great re-
proach upon God, as if he had digg'd a
pit, to make men fall into it in the dark,
and deliver'd the Doctrines of Salvation
in obscure Terms, to lead men into er-
rour ; like one, that makes his Will
in ambiguous words, purposely to oc-
casion Strife among his Heirs. Should
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the Father of Lights study obscurity? He that gave his Son to save his Enemies, Should he be envious of the Salvation of his Children? If the Scripture must be prohibited to the People, lest they fall into Heresie; by the same, nay, by a stronger reason it ought to be prohibited to Bishops and Priests, since from them, not from the People, all Heresies have proceeded. Read the Catalogues of ancient Hereticks made by S. Austin, Epiphanius--and you will find, that almost all the Heresiarchs were Clergymen.

But 'Tis no wonder, that our Adversaries of Rome find Scripture dark, since they cannot find in it, what they would. For he must needs have piercing Eyes and a reaching Wit, that can find in Scripture a Command for Sacrificing the Body of Christ in the Mass, or the Invocation of Saints, or the Veneration of Images,

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images and Reliques, or the Popes Succession in S. Peters Primacy, &c. *Doubtless the Scripture is not so dark, but these Gentlemen desire that it were a thousand times darker, that none might find in it their condemnation.*

The advice, which certain Bishops in Bononia gave unto Pope Paul 3. was, That no Mortal should be permitted to read more of the Scripture, than that little, which was wont to be read in the Mass. And they give two weighty Reasons for it.

1. Because so long as men were content with that little, your Affairs succeeded according to desire; but quite contrary, since so much of the Scriptures was read. 2. Because if any one read that Book, viz. the Scriptures, and observe the Customs and Practices of our Church, he will see, that there is no agreement betwixt them, and that the Doctrine,
c which

not authentic
1. 1. 1.

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which we Preach, is altogether different from, and sometimes contrary to that contained in the Bible. *The Doctrine of an Implicit Faith is of singular Use, and admirable Advantage to the Church, that delivers it.*

Unhappy Papists like the Andabatae of Old, must wink and fight, and are obliged to follow their Guides in spite of Christs Cautions, given upon the like occasion, Mat. 15. 14. Protestant Ministers bespeak their Hearers in the words of S. Paul: I speak as to wise men, judg what I say, 1 Cor. 10. 15. while Popish Priests must, if they would speak out, say; I speak as to Fools, believe all that I say: A plain sign their Gold is adulterate, because they dare not suffer it to come to the Touch-stone.

And this piece of Policy they seem to have learn'd of the old Pagans, who kept the common People in ignorance of their Sacred Mysteries. Plutarch in

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in vita Numæ, p. 58, & 62. Alexander ab Alexand. in Genial. Dier. lib. 4. cap. 17. And Tiraquellus in his Annotations upon him, saith: Sacra seclusa dicebantur Græcis Myſteria, quod ea intus oporteat occludere, nec cuiquam profano, i. e. non sacris initiato, explicare; There's nothing feigned (saith S. Ambrose) nothing is done in the dark, as 'tis among the Gentiles, whose eyes they cover, lest the People seeing those Things, which they call Sacred, might perceive, how they are abused with divers Vanities, In 1 Cor. cap. 14. And so much for their first Position.

2. The second is, That unwritten Traditions are of Equal Authority with Scripture, and the Rule of Faith and Manners, Concil. Trident. Sess. 4. de Canonicis Scripturis. Bellarmin affirms, That the Scripture is not a sufficient Rule of Faith, de verbo Dei

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non script. Lib. 4. cap. 12. The Church (*saith* Lindanus) was not tyed to Scripture by the will of Christ. *Panopl.* Lib. 5. cap. 5. Christ would not have his Church to depend on Scriptures of paper, and would not commit his Mysteries to Parchment, *Costerus Enchirid.* cap. 1. p. 43. And Salmeron gives us a Reason, why God would not have all the Mysteries of Religion to be written, viz. That the Commandment of Christ should be kept; Give not holy things unto dogs, Tom. 13. disput. 8. p. 216. Which Reason is also given by *Costerus*, *Enchirid.* cap. 1. p. 48.

Nay 'tis most evident, That they have exalted Traditions above Scripture. *Costerus* calleth the Tradition, Printed in the Heart of the Church, another kind of Scripture. The Excellency of that Scripture (*saith* he) far surmounteth the Holy Scriptures, which the Apostles have left in parchments,

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ments, *Enchirid. cap. 1. p. 44.* Stapleton affirms, That the Church's determination is of greater Authority than the Scripture, de Auth. Script. Controvers. 7. Lib. 12. cap. 15. *And in another place he saith;* That Scripture in it self is not so much the Rule of Faith, as the Faith of the Church (that is, the Tradition of the Roman Church) is the Rule of Scripture.

And they speak more reverently of Traditions, than of the Scripture; Did they ever call them a nose of Wax, a stumbling Block, a dumb Rule, an obscure and ambiguous Doctrine-- as they have too often the Scripture. Again, sins against these are more severely punished, than those committed against the express Law of God. Priests and Bishops can give Absolution for Murther, Perjury, Adultery-- But the other are often reserved to his Holiness, except in the Ar-

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ticle of death. If a Priest marry to avoid fornication, according to the Apostles command, he falls into Irregularity, and becomes unable to sing Mass; but not for keeping a Whore, or for being a Sodomite, Decret. Par. i. dist. 34. cap. 4. Navarrus Manual. Confess. cap. 27. num. 249.

Lastly, they are a thousand times more careful to instruct the People in these Traditions, than in the Doctrine of Salvation, contain'd in the Holy Scripture. And no wonder, that These should be exalted by Romanists above Scripture, since they are infinitely more serviceable to them; For when Scripture faileth them (as often it doth according to the confessions of their own Doctors) they have recourse to These. How frequently are Traditions urged for the Popes Supremacy, Indulgences, Purgatory, Suffrages for the dead---For their Ridiculous and superstitious Ceremonies: Some of which

The Epistle
To the Reader.

which are mentioned in the following Discourse.

In short, here the Reader may see the true Original of those Traditions (so much admired, and confidently urged by Romanists) the besotting Nature of Popery; and the tremendous judgment of God, punishing Error with an ædovuos vñs a reprobate sense.

I have but one thing to add, That some Authors, which I have mention'd as Cited by Others, viz. Lib. Sacrar. Ceremoniar. S. S. Eccles. Roman. Gregorius Turonensis, &c. I have procured since the Copy was sent away, and find the Citations most true.

*A Catalogue of the Principal Authors
produced in the following Discourse,
with the Place where, and the Time
when they were Printed.*

Adrianus Junius Nomenclatura.
Londini, 1585.

Apuleius de Asino aureo, &c.
Lugd. Batavor.

Alexander ab Alexandro in Genia-
lium Dierum, cum Annotat. An-
dreæ Tiraquelli. Lugduni, 1586.

Arnobius adversus Gentes, Basileæ,
1560.

Alfon. Villegas de Vitis Sanctorum,
1628.

Aquinas Summa totius Theologiæ
Coloniæ Agrippinæ, 1622.

S. Augustinus. Basileæ, 1529.

Azorius Institutiones Morales. Pa-
risiis, 1601.

Bar-

Barnab. Briffonius de Formulis & So-
lemnibus Roman. Moguntiaë,
1649.

Beda Histor. Eccles. Lovanii, 1566.

Baptista Mantuanus de Sacris Diebus.
Francofordiaë, 1573.

Breviarium sec. us. Eborum. Parisiis,
1526.

Breviarium Romanum. Parisiis, 1519.

Bellarminus de Controversiis Chri-
stianæ Fidei. Colonia Agrip. 1628.

Baronius Annales Eccles. Antverpiaë,
1589:

Baronius Notat. in Martyrol. Roman.
Colonia Agrippinaë, 1610.

Cornelius Agrippa de Vanitate Sci-
entiarum. Antverpiaë, 1530.

Clemens Alexandrinus. Basileaë, 1556.

Chamierus Panstrat. Cathol. Genevaë.
1626.

Cælius Rhodiginus Lætion. Anti-
quar. Basileaë, 1550.

Chemnitius Examen Concil. Tri-
dent. Francofurti, 1596.

Elias

Elías Schedius de Dis Germanis. Am-
stelodami, 1648.

Eſcobar Theologia Mōralis. Lugd.
1659.

Eusebius de præparat. Evangelica.
Basileæ, 1559.

Eusebius -- Histor. Eccles. Colonia
Agrippinæ, 1581.

Franciscus Costerus Enchirid. Con-
troversiar. Colonia Agrip. 1589.

Filliucius Quæstiones Morales. Co-
loniæ Agrip. 1629.

Franciscus Suarez Commentar. in
Aquinat. Moguntia, 1604.

Franc. Cyprien *Heaven opened.* 1663.

Guliel. Durandus Rationale Divinor.
Officior. cum Explicat. Divin.
Officior. per Johan. Belethum.
Lugduni, 1584.

Gisbertus Voetius Selectar. Disputat.
pars 3. Ultrajecti, 1659.

Gregorius Turonensis de Gloria Con-
fessor. 1512.

Gavantus Thesaurus Sacrorum Ri-
tuum. Romæ, 1635. Ga-

Gabriel Biel super Canon. Missæ
Lugd. 1524.

Georgius Cassandrus de Articulis
Religionis Consult. Lugd. 1608.

* Hieronymus Mengus Flagellum
Dæmonum. Bononiæ, 1580.

* Curix Episc. & S. Inquisit. Concessu. *And re-
printed at Francfurt, 1582. Cum Gratia & Pri-
vilegio Cæsar. Majest. This is added, to evidence
the great Authority of this Book in the Roman
Church.*

Horæ B. Virginis sec. us. Sarum. Pa-
risiis, 1527.

Horæ B. Virginis sec. us. Sarum. Pa-
risiis, 1531.

Holinshed's *Chronicle*. London, 1586.

Henricus Pantaleon Histor. de Ordine
Johannitar. Basileæ, 1581.

Jacobus de Voragine Historia Lom-
bardica. Colonia, 1485.

Johannes Kirchmannus de Funeribus
Romanorum. Brunsvigæ, 1661.

Johan. Stephan. Durantus de Ri-
tibus

- tibus Eccles. Cathol. Colonia
Agrip. 1592.
- Johannes Filescus Opera varia. Pa-
risiis, 1621.
- Johannes Gerhardus Loci Theolog.
Genevæ, 1639.
- Johannes Wolfius Lection. Memorab.
Lavingæ, 1600.
- Innocentius 3. Sermones de tempore.
Colonia, 1575.
- Lilius Gregor. Gyraldus Historia de
Diis Gentium. Basileæ, 1555.
- Layman. Theologia Moralis. Ant-
verpiæ, 1634.
- Laurentius Beyerlinck Magnum
Theatrum Vitæ humanæ. Colonia
Agrippinæ, 1631.
- Missale sec. us. Eborum. Rothomagi.
- Missale sec. us. Sarum. Parisiis, 1527.
- Missale sec. us. Sarum. Rothomagi,
1509.
- Missale sec. us. Sarum. Parisiis, 1555.
- Manuale sec. us. Sarum. Londini.
1554.

Missale

Missale parvum pro Sacerdotibus in
Anglia, Scotia, & Hibernia itine-
rantibus, 1626.

Missale Romanum Reformat.

Macrobius in Somnium Scipionis, &
Saturnal. Lugd. Batavor. 1597.

Minucius Felix Octav. Cantabrigiæ,
1643.

Natalis Comes Mythologia. Venetiis,
1600.

Navarrus Manuale Confessariorum.
Wirtzburgi, 1586.

Nicolaus Serarius Comment. in To-
biam, Judith, &c. Moguntia.

Ordo Romanus, Rabanus Maurus,
Gemma animæ, &c. apud Hittor-
pium de Divinis Eccles. Cathol.
Officiis. Parisiis, 1610.

Processionale sec. us. Sarum, 1545.

Petrus Thyraeus de Dæmoniacis, &c.
Coloniæ Agrip. 1594.

Polydorus Virgilius de Inventor.
Rerum. Basileæ, 1557.

Pontificale Romanum Clement. 8.
jussu

jussu restitutum. Antverpiæ, 1627.

Plutarch's Lives. London, 1656.

Plutarch's Morals. London, 1657.

Philostratus de Vita Apollonii, &c.
Parisiis, 1608.

Platina de Vitis Pontificum, 1529,
& 1626.

Rosinus Antiquitat. Roman. cum
Notis Thomæ Dempsteri. Aureliæ
Allobrogum, 1620.

Rivetus Orthod. Cathol. Lugd. Batav.
1630.

Rodolphus Hospinianus de Origine
Festor. Judæor. Græcor. Romanor.
& Turcar. Tiguri, 1592.

Idem de Origine Festor. Christianor.
Tiguri, 1593.

Idem de Origine Templorum. Ti-
guri, 1603.

Rituale Romanum Pauli 5. jussu
editum. Colonia Agrippinæ, 1620.

Sacrarum Ceremoniarum S.S. Romanæ
Ecclesiæ Libri tres. Colonia
Agrippinæ, 1558.

Salmeron.

Salmeron. Comment. in Epistol.

Coloniæ Agrip. 1604.

Tileman. Helhusius Sexcent. Errores

Pontific. Francofurti, 1577.

Tertullianus. Franakeræ, 1597.

Valerius Maximus cum select. Varior.

Observat. Lugd. Batav. 1655.

Wolfgangus Lazius Comment. Rei-

pub. Romanæ. Basileæ, 1550.

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THE

Introduction.

CESAR said of his *Wife*, That she ought to be without suspicion of fault, as well as without fault. *Valentinian* having a drop of the water sprink'd upon his Garment, which was cast by the *Priests* in their *Heathenish Services*, cut out that piece of cloth upon which that drop fell, from the rest of the Garment. The ancient Christians would not set up *Lights* and *Bayes* at their doors, though for this they were persecuted as Enemies to the Emperor, because the *Temples* and the *doors* of *Idolaters* were wont to be thus garnished, *Tertullian de Idolatria*, cap. 15. The primitive *Worthies* would not endure that any Christian should look toward *Jerusalem* praying, because they would avoid all shew of *Judaism*. *S. Austin* thought it in his time unlawful to fast on the *Sabbath day*, because the *Manichees* did so: And he retracted even *Ironies*, because they had the appearance of
B lying.

lying. God appointed his own Ceremonies, so as a Wall of Partition might be put between the *Israelites* and the *Gentiles*; in which respect his people are forbid to eat Swines flesh (the ordinary food of *Pagans*), to make their heads bald, to shave their beards, to cut their flesh. And *Aquinas* thinks, that because the Heathen set their *Temples Eastward*, therefore God's was set *Westward*, 12 *Quest.* 102. *Art.* 4. The Apostle commands his *Thessalonians*, and in them all Christians, to abstain from all appearance of evil; not only apparent sins, but sins in appearance are to be avoided by Christians. If we look back to the old Law, how often do we find God giving it in charge to his people, that they should not imitate the *Heathen*, especially in their *superstitious Customs* and *religious Ceremonies*: Lev. 18. 3, *After the doings of the land of Egypt wherein ye dwelt, shall ye not do; neither shall ye walk in their Ordinances.* The Hebrew Doctors (saith *Ainsworth*) explain it thus: *We may not walk in the statutes of the Heathen, nor be like unto them either in apparel, or in hair. A man must not let the locks of his head grow like the locks of their heads; nor shave off the sides, and leave the hair in the midst, as they do, &c.* and the reason is given, *Because the Lord had separated them from other people.*

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The Introduction.

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This Command is repeated, and a Commination annexed, *Levit. 20. 22, 23.* and afterwards they were often admonished by the Prophets, *Jer. 10. 2, Learn not the way of the heathen;* do not symbolize with them.

How little these repeated *Injunctions* are observed by those of the *Roman Communion*, is too evident to considerative minds. That most of the *principal Doctrines* and *Sacred Ceremonies* of that Church are derived from *Pagans*, or at least have a perfect agreement with them, is so manifest a Truth, that certainly none can doubt of it who pretend to any knowledg of them. ‘When I

‘call to mind the Institutions of the Holy
‘Mysteries of *Ethnicks* (saith *Beroaldus*) I am
‘even forced to believe, That most things ap-
‘pertaining to the celebration of our *Solem-*
‘*nities* and *Ceremonies*, are taken thence. As
‘for example, From the *Gentile Religion*
‘are the *staven heads of priests, turnings*
‘*round at the Altar, sacrificial pomp*, and
‘many such like *Ceremonies* which our
‘Priests solemnly use in our *Mysteries*. How
‘many things (good God!) in our *Religion*
‘are like to the *Pagan Religion*? How ma-
‘ny *Rites* common? *Apud Wolsum Lætion.*

Memor. Tom. 1. p. 907.

Baronius confesseth, ‘That in many things
‘there is a conformity between *Popery* and

B 2

Paga-

‘*Paganism*; That many things have been
 ‘laudably translated from Gentile Supersti-
 ‘tion into the Christian Religion, hath been
 ‘demonstrated by many Examples, and the
 ‘Authority of Fathers. And what wonder
 ‘is it, if the most holy Bishops have grant-
 ‘ed that the ancient Customs of Gentiles
 ‘should be introduced into the Worship of
 ‘the true God, from which it seemed impos-
 ‘sible to take off many, though converted
 ‘to Christianity: *Annal. Tom. 1. ad annum*
58. p. 606.

And he comes to particulars, *ad annum*
 44. p. 382, ‘Anniversary Vigils thou hast in
 ‘*Suetonius de Vespasiano*, cap. 7. Holy wa-
 ‘ter and sprinkling of Sepulchers, in *Juvenal*
 ‘*Sat. 6.* and others. Lights, in *Suetonius de*
 ‘*Octavio*. Candles and Torches, in *Seneca*
 and *Macrobius*. *Polydor Virgil* having in se-
 veral Chapters described the ancient Usages
 and superstitious Ceremonies of the Pagan
 Religion, concludes that Book with these
 words: *Atq; tale fuit apud Romanos re-*
rum sacrarum initium quarum bonam nos
partem accepimus, uti apposite per nos expli-
catur. ‘And such was the beginning of Sa-
 ‘cred Rites and Ceremonies among the Ro-
 ‘mans; a good part of which have we em-
 ‘braced, &c. *de Inventor. rerum lib. 4.* The
 ‘pomp of Rites and Ceremonies (saith Cor-
 nelius

Canonization of Saints. 5

'*nelius Agrippa*) in *Vestments, Vessels, Lights,*
'*Bells, Organs, Musick, Odours, Sacrifices,*
'*Gestures, rich Pictures, choice of Meats, Fa-*
'*stings, &c.* are not the least part of Reli-
'gion. And then a little after he adds, *Quo-*
'*rum magna pars (Eusebio teste) exinde ab*
'*Ethnicis in nostram quoq; religionem mi-*
'*gravit ;* A great part of which (as *Eusebi-*
'*us* testifieth) hath been taken from *Eth-*
'*nicks,* and received into our Religion. *De*
Vanitate Scient. cap. 56.

But to make this more evident, I will in-
stance in several *Doctrines* and *Ceremonies* of
the *Roman Church,* and shew their perfect
agreement with those of the *Pagan Reli-*
gion.

CH A P. I.

Canonization of S A I N T S.

IT was an ancient Custom among the
Heathen, and universally observed, That
men famous for Vertue, and eminently ser-
viceable to their Countreys either in repel-
ling evil, or procuring good things, were
admitted into the number of the gods, and
decreed to receive Divine Honour, *Cicero de*

natura deorum, lib. 2. Eusebius de preparatione Evangel. lib. 2. cap. 9. Hesiod tells us, That when those happy men of the first and golden Age of the World were departed this life, great *Jupiter* promoted them to be *Demons*, that is, *Keepers*, and *Protectors* or *Patrons* of earthly Mortals, and *Overseers* of their good and evil works, givers of Riches, &c. And *Eusebius* from *Diodorus* saith, ' That the *Egyptians* affirmed, That such as ' had been vertuous, and great Benefactors ' to the world, were deified after their death: *De preparat. Evang. lib. 3. cap. 3. So Polydore Virgil de Inventor. rerum lib. 1. cap. 5.*

And the manner of this Consecration is thus described by *Herodian. Histor. Rom. lib. 4.* where he speaks of the deification of *Severus*: ' The Body of the Emperor be- ' ing buried according to the usual custom, ' with many pompous solemnities, his *Effigies* ' of *Wax* was placed at the entry of the Pa- ' lace, upon a large Bed of Ivory, sumptu- ' ously adorned; about this Bed sate the Se- ' nate on the left hand, and honourable Ma- ' trons on the right, in their Mourning Ha- ' bits, for seven days; during which time ' the Physicians did visit the *Effigies*, and ' treat it as if it were alive in the fit of sick- ' ness. When these days were expired, he ' was concluded to be dead, and transported ' to

'to the old *Court*, where the *Magistrates*
 'quitted their *Offices*. Here *Benches* were
 'built round about the *Court*, and on the
 'one side were placed the *children* of *Noble-*
 '*men* and *Patricians*; and on the other side
 'Noble and Honourable *Women*, which sung
 'Hymns in praise of the deceased *Emperor*.
 'This being done, they took up the *Bed*, and
 'carried it out of the *City* to the *Field* of
 '*Mars*, where a Pile of Wood was made in
 'form of a great *Tent* or *Tabernacle*, with
 'three other lesser *Tabernacles*, one on the
 'top of another, the lowest having in it dry
 'combustible matter, but on the outside
 'richly adorned with *Gold*, *Ivory*, and paint-
 'ed *Tables*; and in the second *Tabernacle*
 'was the *Effigies* placed with great solemn-
 'ties. After this, the *Nobility* and *Gentry* did
 'ride about the *Field* several times in or-
 'der, and at last the *New Emperor* set the pile
 'of Wood on fire with a *Torch*; at which
 'time an *Eagle* was dismissed from the top of
 'it, which was supposed to carry the soul of
 'the deceased *Emperor* into Heaven; and
 'ever after He was reputed and worshipped
 'as a god. This form of Consecration is
 also recorded by *Rossius Antiq. Roman. lib.*
3. cap. 18. and by *Hospinian de Origine Fe-*
stor. Christian. p. 20. and by *Polydor Virgil*
de Invent. rerum. lib. 3. cap. 10.

Thus our *Romanists* canonize those that were eminent for Vertue, Miracles, &c. which Ceremony is thus described by *Maiolus dies Caniculares*, p. 769 --- ex *Authore sacram Ceremon.* And by *Hosp. de Orig. Fest. Christ. c. 6. ex lib. I. Ceremon. Rom. Eccles. & Bul. Leo. 10.*

‘ After the fame is spread far and near concerning the excellency of life, opinion of sanctity, and manifestation of Miracles; and the Pope informed by Kings, Princes, or the people and desired that such a person may be received into the *Catalogue* of Saints, and decreed to be worshipped as a Saint; his Holiness maturely debateth the matter with his Brethren; and if he shall think fit to proceed to an *Inquisition*, a *Commission* is given to some *Bishops* in those parts where the person lived, and is buried, That they use all means to inform themselves touching those things, and make their report to his Holiness. If this *Relation* answer the common fame, the *Pope* propounds it to the *sacred Colledg*, and deliberates with them whether this *Information* be sufficient to proceed upon, or a further enquiry ought to be made: If this latter be thought necessary, a new *Commission* is sent to the same, or some other *Bishops*, and certain *Articles* or *Interrogatories* upon which *Witnesses* are to be strictly examined touching his

Canonization of Saints.

9

his sanctity of life, purity of faith, and working of Miracles; and to transmit the *depositions* under hand and seal unto the Court. These being received, the Pope commits the examination of them to some *Auditors* of the *Sacred Palace*, whether they be full and satisfactory. When all things are sufficiently proved, the Pope decrees the *Canonization*, and appoints a day for it. In the mean time great preparations are made: as, 1. A Stage is built in the Church of that largeness, that upon it there may be a *Chappel* with an *Altar*, a *Pontifical Throne*, &c. 2. A great *Standard* or *Ensign* is made with the Image of the Saint, which must be carried before the *Religious*, or those who procure the Canonization. 3. Wax Candles are prepared, which must be distributed: For the *Pope* two Candles of white Wax of Twelve pounds a piece; for *Cardinals*, of Four pounds. Also for the elevation of the *Sacrament* twelve Wax *Tapers*, every one of Six pounds; for the *Altar* Seven Wax Candles, and two for the * *Credentia* of Two pounds. Also for the *Offertory* two great Wax Candles of Twelve pounds, which the first *Cardinal* offereth; also three Candles of Six pounds, which the *Orators* or

* This *Credentia* is a Table to set Vessels upon.

De-

Canonization of Saints.

, *Deputies* with three *Cardinals* must offer.
 , And all the foresaid Candles must be white;
 , besides Eighty *Wax Tapers* for the Church.
 , 4. There must be prepared Candles of com-
 , mon Wax for *Bishops*, *Orators*, and Noble-
 , men, of Two pounds; for *Officials* and
 , *Singers*, of One pound; and for the Cler-
 , gy and others as they please. On the day of
 , Canonization, the *Pope*, with his *Cardinals*,
 , *Bishops*, and *Officials*, all in their proper
 , Robes and Ornaments, goes in *procession*
 , to the Church. In the *Camera Paramenti* the
 , Candles are distributed, and all carry them
 , lighted. When the *Pope* comes to the
 , Porch of Saint *Peter*, he is received by the
 , Clergy of the City after the manner of
 , *Supplicants*. His Holiness enters the Church,
 , and ascends the stage with the *Cardinals*
 , and other *Officials*; but the Clergy stand
 , about it. And having prayed before an
 , Altar, he makes a Speech, in which he gives
 , them an account of what hath been done,
 , and relates the Life and Miracles of this
 , Saint. This being ended, his Holiness ex-
 , horts all to pour forth their prayers unto
 , God, That he would not suffer his Church
 , to err in this matter. Then the *Litany* is
 , sung, &c. And then, after the *Proctor* hath
 , earnestly requested the *Pope* in the name of
 , the Prince or people, That he would de-
 , clare

Canonization of Saints.

II

‘clare blessed N. to be inrolled in the Calendar of Saints, and to be worshipped as a Saint by the faithful of Christ: I say, then the Pope with a loud voice utters these words: *To the honour of the holy and undivided Trinity, the exaltation of the Catholick Faith, and encrease of the Christian Religion; by the authority of the same Omnipotent God, Father, Son, and Holy Ghost, and the blessed Apostles Peter and Paul; and by our own, with the advice of our Brethren, we decree and ordain N. of blessed memory to be a Saint, and to be received into the Catalogue of Saints; and we do admit him into this Catalogue, and appoint that every year on such a day, his Feast and Office, as for a Confessor (if he be a Confessor), or Martyr (if he be a Martyr), be devoutly and solemnly celebrated by the Universal Church. After this, the Pope begins *Te Deum laudamus*; and then a Deacon on his right hand saith, *Pray for us, O blessed N.* Thus you see how their Saints are canonized; where I have omitted several things for brevity sake.*

And as the Heathen gods must be deified before they could receive them for gods (as you heard), and give any worship and adoration to them: So the Saints departed must

must be *canonized* by the Pope before they can be publicly prayed unto. *Bellar. de sanct. For. Beat. lib. I. cap. 10.*

CH A P. II.

Invocation of SAINTS.

I. **T**HE Heathen invoked their Gods or Demons as *Mediators* and *Intercessors* to the Supreme God. *Thales, Pythagoras, Plato*, and other *Ethnick* Philosophers, held only one Supreme Eternal Being, which they called GOD. Now this chief God was, as they supposed, at such an infinite distance from poor Mortals and Sinners, as that there could be no approach to him, or communications of good things from him, but by some *Mediators* or *Midling-gods*; these *Middle-gods* or *Mediators* were no other than their great *Heroes*, or persons who had been greatly famous in their Age for some noble *Exploits* (saith *Minutius Felix*) or vertuous acts; and after their death were by common consent deified or made gods; and called by some from their Office *Medioxumi*; from the place of their main residence (which was supposed to be in the Stars), *Deastri*; from

from their relation to the Superior God, the *lesser gods*, the *made gods*; and from their knowledg of humane affairs, *Demons*. Of these *Demons* *Plato* discourseth very largely in several places; where, 1. Touching their natures, he calls them *made gods*, *visible gods*, &c. 2. Touching their *Office*, he says, They were placed in the middle, 'twixt the great God and Man, to be *Mediators* and *Porters*, for conveying the Sacrifices and Prayers of men to the great God; as also, for transmitting *gifts* and all good things from *God* to men. 3. That by the mediation of these *Demons* there is a communion and friendship maintained betwixt God and men, which otherwise could not be. 'God 'is not approached by men (saith *Plato* in 'his *Symposium*); but all the commerce and 'intercourse between him and men, is per- 'formed by the mediations of *Demons*. And 'then he comes to particulars: *Demons* are 'Reporters and Carriers from men to the 'gods, and again from the gods to men; of 'the Supplications and Prayers of the one, 'and of the Injunctions and Rewards of 'Devotion from the other. *Demons* are 'middle powers (saith *Apuleius*), by whom 'both our desires and merits pass unto the 'gods; they are *Carriers* between men on 'earth, and the gods in heaven; hence of
prayer-

‘prayers, thence of gifts; they bring to and
 ‘fro, hence petitions, thence supplies: or they
 ‘are certain *Interpeters* on both sides, and
 ‘*Conveyers* of recommendations: for (saith
 ‘he) the Majesty of the Sovereign gods will
 ‘not permit them to manage these things of
 ‘themselves; *De Deo Socratis*. And *S. Au-*
stin gives the same account of them, *De Ci-*
vit. Dei, lib. 8. cap. 24. From these testi-

monies ’tis clear, That the Heathen invoca-

ted these *Demons* as their *Mediators* and *In-*

tercessors with the Supream God.

Thus do *Papists* invoke the Saints de-
 parted, as *Mediators* and *Intercessors* to God
 for them. They attribute the same *Offices* to
 their *Saints*, that the *Heathen* did to their *De-*
mons, and urge the very same reasons. *When*
they are asham'd (saith *S. Ambrose* speaking
 of the *Pagans*) of having neglected God, they
 use a pitiful excuse, saying, That they had ac-
 cess to the Supream God by these gods; as by
 the *Lords* and *Earls* about the Court, *Subjects*
 have access unto the King. The weakness
 and vanity of which argument, he fully dis-
 covers in the same place, in *Rom. cap. 1.* And
 the same reason is urged by *Celsus* in *Origen*,
 viz. That none dare to approach the person of
 an earthly Prince with a petition, but by the
 intercession of some Courtier or other about
 him; therefore it should be so on our part to-
 wards

wards God, unto whose glorious Majesty we must use the Mediation of some which are in his favour. The absurdity of this comparison is there also fully demonstrate. *Contra Celsum lib. 8.*

And do not our Romanists urge the very same Argument? It is good and profitable (saith the Council of Trent, Sess. 25.) to call upon the Saints, and to have recourse to their prayers, aid and assistance, whereby to obtain from God many benefits by the merits of his Son Jesus Christ, who is our Redeemer and Saviour. This is further clear from many forms of prayer used to particular Saints.

‘We humbly beseech thy Majesty, that as
‘the blessed Apostle *Andrew* was a Preacher
‘and Rector of thy Church; so he may be
‘with thee a perpetual Intercessor for us. *In Festo S. Andreae.*

‘Almighty and everlasting God, who made
‘kest us glad with the Festivity of Blessed
‘*Osmund* thy Confessor and Bishop; we hum-
‘bly beseech thy Clemency, that we who
‘venerate his solemnities with devout Offi-
‘ces, may obtain the remedies of eternal life
‘by his suffrages: *In Festo S. Osmundi.* The
like you have in *Festis S. Sulpicii, S. Priscæ, S. Vincentii, S. Blasii, S. Bonifacii, &c. Mis-
sale secundum usum Sarum.*

2. The Heathen in their Invocations urged
the

the merits of these *Demons*, or *middle-gods*.
 ‘These *Demons* (saith *S. Austin* according to
 ‘the opinion of the Gentiles) are Interpre-
 ‘ters and Messengers between God and men,
 ‘that hence they might carry our Petitions,
 ‘and thence bring us Supplies. And observe
 ‘the ground or reason; Because they excel
 ‘us mortals in Merits. *De Civit. Dei, lib. 8.*
cap. 22.

Thus do Papists in their prayers to Saints,
 urge their merits, that is, desire to be heard
 for their merits. The truth of this is most
 evident from these following prayers.

‘O Lord, let the holy prayer of *B. An-*
 ‘*drew* make our Sacrifice pleasing to thee;
 ‘that being solemnly exhibited to his honor,
 ‘it may be made acceptable by his Merits,
 ‘through our Lord. *In Festo S. Andree.*

‘O God, who hast adorned blessed *Nico-*
 ‘*las* thy Bishop with innumerable Miracles;
 ‘grant unto us, we beseech thee, that by his
 ‘Merits and Prayers we may be delivered
 ‘from the flames of Hell, through, &c. *In*
Festo S. Nicolai.

‘O Lord, we beseech thee graciously to
 ‘hear the prayers of thy people, that we
 ‘may be assisted by the Merits of Blessed
 ‘*Marcellus* thy Martyr and Bishop, in whose
 ‘passion we rejoice, through our Lord. *In*
Festo S. Marcelli.

‘Look

Invocation of Saints.

17

‘Look, O Lord, we beseech thee, upon
 ‘what we have now offered unto thee; and
 ‘by the merits of Blessed Bishop *Julian* de-
 ‘liver us from all our sins, through, &c. *In*
Festo S. Juliani.

The like you have in *Festis S. Valentini,*
S. Julianæ, S. Potentianæ, S. Aldelmi, S. Mar-
cellini, S. Bonifacii, &c. Missale sec. us. Sa-
rum.

3. The Heathen invocated their Demons
 or Gods, for help and all good things, as the
 immediate Authors and Donors of them.
 ‘Certain gods with you (saith *Arnobius*)
 ‘have certain Guardianships, Licences, and
 ‘Powers; neither do ye ask from any of
 ‘them, that which is not in their power and
 ‘donation. Ye believe that *Liber* can give
 ‘Wine, but not Physick; *Ceres* fruit; *Æscu-*
 ‘*lapius* health; *Neptune* another thing; and
 ‘another thing *Juno*; *Fortune, Mercury,*
 ‘*Vulcan,* they are givers of certain particu-
 ‘lar things: *Adversus Gentes, lib. 2.* And
 that of *S. Austin* imports no less; ‘The
 ‘knowledg of the gods is necessary, that we
 ‘may direct our Petitions to them aright, and
 ‘not ask Water from the god of Wine; or
 ‘Wine from the goddesses of Water: *De Ci-*
vit. Dei, lib. 4. cap. 22.

Thus do our *Romanists* pray unto their
 Saints for all good things both of this and

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the

the other life, as the immediate Authors and Donors of them. They call the *B. Virgin* not only an *Advocate*, but also a *Mediator*, *Helper*. *Redeemer*; *the Throne of Grace*, *the Gate of Heaven*, &c. But more particularly: They pray unto the Saints,

1. For Remission of sin. Have mercy upon me, O Lady, who art called the Mother of Mercy; and according to the bowels of thy compassions cleanse me from all mine iniquities, *Psal.* 50. O Lady, in thy Name make me safe, and deliver me from mine unrighteousnesses, that the craftiness of the Enemy may not hurt me, *Psal.* 53. *In Psalterio B. Mariæ.* We call upon thee with devout sighs, and pray unto thee with affectionate piety. Blot out the internal sins of our thoughts, and the external sins of our works. And a little after: We sigh with weeping for our sins; yet we trust in thee, Mother of Piety: Give pardon freely to them that are penitent. *Hore B. Virg. sec. us. Sarum*, p. 147.

*Omnes quos Dei gratia
Ab hac exemit patria,
Bona donans cælestia,
Nostra laxate crimina.* Hymnus de
Omnibus Sanctis.

2. For

Invocation of Saints.

19

2. For Reconciliation. Let us humbly call upon the Child-bearing Virgin; let us offer unto her our sighs and groans; Propitiation is not to be found without her, nor Salvation without her fruit: By her sins are purged, and by the fruit of her soul they are made white, &c. *Psal. 136, in Psalterio Mariæ.*

O all ye Saints and Elect of God, for whom he hath from the beginning prepared a Kingdom, I beseech you by the love wherewith he hath loved you, help me most miserable sinner, before death shall snatch me hence; and reconcile me to my Creator, before Hell shall devour me, &c. *Horæ B. Virg. sec. us. Sarum, p. 71.*

3. The donation of grace and spiritual gifts. Remember us, O Saviour of them that are lost; hear the groans of our hearts; infuse grace into them out of thy treasures, *Psal. 61.* Conserve in us the good things of Nature; and let the good things of grace be multiplied by thee, *Psal. 135. in Psalterio Mariæ.*

Thou art full of Vertue above all the Citizens in Heaven; give us vertues and assistance, &c. And a little after: Thou dost replenish all women with the best riches; fill us who are indigent, with thy grace: *Horæ B. Virg. sec. us. Sarum. p. 146.*

C 2

Ave

*Ave Agnes gloriosa,
 Me in fide serves rectâ.
 Dulcis Virgo, & dilecta
 Te exoro precibus :
 Charitate da perfecta
 Deum, per quem es electa,
 Colere pie omnibus. De S. Agneta.*

4. Illumination of mind. O Lady, be thou my light ; let the splendor of thy face and serenity of thy grace shine upon my mind, *Pf. 26*. Be merciful unto me, O Lady, Mother of light and splendor ; enlighten us, O Lady of Truth and Vertue, *Pf. 109, in Psalterio B. Mariæ*. They sing this Hymn to S. Agnes.

*Agnes agni fœmina,
 Nos intus illumina,
 Radices extirpata
 Peccatorum.*

Which is thus Englished by that learned and worthy person in his *Reflections upon the Devotions of the Roman Church*, p. 385.

‘ Agnes, who art the Lamb’s chaste Spouse,
 ‘ Enlighten thou our minds within ;
 ‘ Not only lop the spreading Boughs,
 ‘ But root out of us every Sin.

‘O holy Patriarchs, holy Prophets, pray
 ‘for my sins ; and all the darkness of error
 ‘being utterly expell’d, illustrate the eyes of
 ‘my mind with the light of true Catholick
 ‘Faith. *Ad omnes Patriarchas & Pro-*
phetas.

5. Protection from enemies. ‘Let *Mary*
 ‘arise, and let all her enemies be scattered.
 ‘Dissolve the Empire of our Enemies, and
 ‘destroy all their iniquity : Ps. 67. *in Psal-*
 ‘*terio B. Mariæ.*

When Pope *Gregory 7*, went to deprive
 the Emperor of *Germany*, and absolve his
 subjects from their obedience ; he used this
 prayer :

‘Blessed *Peter*, Prince of the Apostles, I
 ‘beseech thee incline thine ears, and hear
 ‘me thy Servant, whom thou hast brought
 ‘up from mine Infancy, and to this day de-
 ‘livered me from the hands of wicked men
 ‘who have hated and persecuted me, &c.
Platina in ejus vita.

‘O *S. Denys*, Doctor of *France*, and ex-
 ‘cellent Martyr, I beseech thee do not de-
 ‘spise me, but deliver me from all poverties
 ‘and tribulations of soul and body. Holy
 ‘*Denys*, I beseech thee and thy companions
 ‘that ye receive my soul when it shall be
 ‘presented before the Tribunal of the Judge ;
 ‘and entreat the mighty King, That by your
 suffra.

Invocation of Saints.

'suffrages I may merit to be delivered from
'eternal torments. *Ad S. Dionysium.*

I will conclude this with part of a most
devout prayer (for so it is called) to the B.
Virgin Mary.

'O most Illustrious, and most Excellent,
'Glorious, ever-Virgin *Mary*, Mother of
'our Lord Jesus Christ; my Lady, Queen,
'and Lady of the whole Creation; who for-
'sakest none, despisest none, sendest none
'away desolate, that humbly and devoutly
'comes unto thee with a good and pure
'heart; do not despise me for my most grie-
'vous sins; do not forsake me for mine innu-
'merable iniquities; neither for the hard-
'ness and filthiness of my heart, cast me out
'of the sight of thy Grace and Love: But for
'thy greatest Mercy and sweetest Piety, hear
'me firmly confiding in thy Mercy. And help
'me, most Holy and Glorious Virgin, in all
'my tribulations, straits and necessities. And
'in all my undertakings grant me counsel
'and assistance; and deliver me from all
'mine enemies visible and invisible. Give me
'vertue and fortitude against the temptati-
'ons and machinations of the World, the
'Flesh and the Devil—— *Horæ B. Virg. sec.*
us. Sar. p. 128.

6. Deliverance from the power of Satan.

'Judg me, O Lady, &c. Deliver me from
the

‘the malignant Serpent, and pestiferous Dragon. Let thy blessed Virginity bruise his head, and thy holy merits subdue his power, *Pf. 42, in Psalterio B. Mariæ.*

‘Hail sweet Mother of Christ, whom thou sorrowing and weeping sawest taken, bound, beaten—Remember this sorrow, O Mother of Mercy, keep me from the snares of the Devil, and from reproaches. *Horæ B. Virg. sec. us. Sar. p. 144.*

‘Holy *Michael*, be thou to me a Breast-plate ✕. Holy *Gabriel*, be to me an Helmet ✕. Holy *Raphael*, be to me a Buckler ✕. Holy *Uriel*, be to me a Defender ✕. Holy *Cherubin*, be to me Health ✕. Holy *Seraphin*, be to me Truth ✕. And all ye holy Angels and Arch-Angels, keep, protect, and defend me, and bring me to Eternal life. *Horæ B. Virg. sec. us. Sarum, p. 97.*

7. Presence and assistance at the hour of death: ‘Unto thee, O Lady, have I lift up my soul; let not the snares of death prevail against me; *Pf. 24. in Psalterio B. Mariæ.*

*Ave dulcis Mater Christi,
Quem dolens & flens vidisti
Cruci nexum speciosum
Jesum factum, seu leprosum.*

B 4

Per

Inbotation of Saints.

*Per dolorem hunc tam fortem,
Et per Nati tui mortem:
In hora mortis ultima
Assis mihi charissima.*

Ave Mar. Hor. B. Vir. sec. us. Sar. p. 144.

But of this I shall have occasion to speak more fully afterwards.

8. Eternal life. 'Thou holy Virgin art
'the Mother of my Life; the Nourisher of
'the reparation of my Flesh; because thou
'art the Nurse of the Salvation of my soul;
'the beginning and the end of my whole
'Salvation; *Pf. 41. in Psalt. B. Mar.*

*Ave quæ post mortem Christi
Dolendo sæpe vidiſti
Cuncta loca martyrii
Ejus plena ſuſpirii.
Ob pænas quas ſuſceperas,
Iſta loca cum videras.
Da poſt hæc tranſitoria
Mihi locum in gloria.*

Hor. Virg. sec. us. Sar. p. 144.

But as great as this Priviledg is, yet you must not look upon it as appropriated to the *B. Virgin*, but common to other Saints. So much is clear from this *Sequence*.

*Vas virtutum via morum,
Flos odorum, odor florum,
Nos tuere, nos cælorum
Transfer ad pallatia. Missale sec.
us. Ebor. in Officio S. Katharina.*

And we find them praying thus to S. Paul;
'O blessed Paul, Apostle, I beseech thee that
'thou wouldst preserve me from the evil
'Angel, and deliver me from the wrath to
'come, and bring me to Heaven.

To conclude this; There's no Good, either
corporal or spiritual, temporal or eternal,
the donation of which they do not ask from
their *Saints*; and no evil from which they
desire not to be delivered by them; as most
evidently appears from many examples in
their *Rosaries, Breviaries, &c.* And no wonder
if that be true which is asserted by *Co-*
sterus, viz. That the Saints receive the same
power from God immediately after death,
that Christ received from his Father, pro-
mised in the second Psalm. Enchirid. de
Venerat. Sancto. Propos. 4.

C H A P. III.

Patronage of S A I N T S.

THE *Heathen* had particular gods for every Countrey, City, and Place; yea, for every thing: *Minutius Felix* *Octav.* p. 12. *Arnob. Adv. Gent. lib.* 8. They had particular *Gods* or *Demons* for every Countrey, to whom the protection of that Countrey was committed, and Sacrifices offered by the *Inhabitants* thereof. To clear up this, we need go no further than *Holy Writ*. The *Chaldeans* had *Baal*, *Judg.* 8. 33. The *Sidonians* *Ashtaroth*, *1 King.* 11. 5. The *Ammonites* *Moloch*, *v.* 7. The *Moabites* *Chemosh*, *ibid.* The *Philistins* *Dagon*, *Judg.* 16. 23. And every Nation that came out of *Assur*, had a several god. The men of *Babel*, *Succoth-Benoth*, *2 King.* 17. 30. The men of *Cuth*, *Nergal*, *ibid.* The men of *Hamath*, *Ashima*, *ibid.* The *Avites*, *Nibhar*, and *Tartake*, *v.* 31. And the *Sepharvites*, *Adramelech*, and *Anamelech*, *ibid.* And if we look into their own Historians, this will appear to be a great truth. The *Egyptians* had *Isis*; the *Moors* *Juba*; the *Macedonians* *Carylus*; the *Pœnians* *Uramus*; the *Latins* *Faunus*; the *Sabines* *Sancus*; the *Romans* *Quirinus*; the

Sa-

Samians Juno; the *Lemnians Vulcan*; the *Naxians Liber*; the *Lybians Psapho*; the *Phœnicians Enenthus*; the *Affyrians Adad*; the *Sicilians Adramus*; the *Bœotians Amphicarans*; the *Africans Mopsus*; the *Æthiopians Osiris*; the *Syrians Astartes*; the *Arabians Diasares*; the *Noricans Tibelemus*; the *Novarians Hercules*, &c. *Alexand. ab Alexandro in Gen. Dier. Macrobius Saturnal. Gyrald. de Diis Gentium. Rosin. Antiq. Roman. Polyd. Virg. de Invent. rerum, lib. I. cap. I. with many others.*

Thus do Papists appoint *Tutelar Saints* over particular Countries: *S. George* for *England*, *S. Patrick* for *Ireland*, *S. Andrew* for *Scotland*, *S. Martin* for *Germany*, *S. Peter* and *Paul* for the Territories of *Rome*, *S. James* for *Spain*, *S. Michael* and *S. Denys* for *France*, *S. Gallus* for *Helvetia*, *S. Lewis* for *Hungary*, *S. Stanislaus* for *Poland*, *S. Nicholas* for *Muscovia*, &c. This is so well known, that I need not cite Authors for it.

2 The Pagans had *Tutelar gods* for every City: *Macrobius* tells us, That all Cities are under the tutelage and protection of some god, *Saturn. lib. 3. cap. 9*: and a little after he saith, 'That it was the custom of 'the *Romans* when they besieged a City, to 'use a certain charm (two or three he mentions

'tions in the same Chap.) to call away their
'Tutelar god; because otherwise they
'thought it impossible to take the City.
And to prevent this, the *Romans* were pro-
hibited to name or enquire after their Tute-
lar god, *Plut. in Quæst. Rom. Quæst. 61.*

The Prophet *Jeremy* saith of Revolting
Judah, chap. 2. 28, *According to the number*
of thy Cities are thy gods; after the manner
of the Heathen; *Paphos* had *Venus*, *Athens*
Minerva, *Ephesus* *Diana*, *Delph* *Apollo*, &c.

Thus our *Romanists* have Tutelar Saints
for every City; *S. Mark* for *Venice*, *S. Am-*
brose for *Millain*, *S. Genovesa* for *Paris*, *S.*
Stephen for *Vienna*, *S. Ulderick* for *Augusta*,
S. Anatolius for *Salina*, the three King, for
Cologne, &c.

3. The Pagans had gods for every place,
the Mountains, Valleys, Woods, &c. as *S.*
Austin de Civit. Dei, lib. 4. cap. 21. *Arnob.*
Advers. Gent. lib. 4, and others write. *Ju-*
gatinus was a god for the tops of Mountains;
for Hills, *Collatina*; for Valleys, *Vallonia*;
for the Woods, *Feronia*; for the Sea, *Nep-*
tune, &c.

Dii sumus agrestes, & qui dominantur in
altis
Montibus, imperium est in sua tecta
Jovi.

Thus

Patronage of Saints. 29

Thus Papists have Saints for every place; *S. Barbara* for the Hills, and *S. Agatha* for the Valleys, *S. Silvester* for the Woods, &c.

4. The Pagans had gods for every Thing, as well as every Place, whether animate or inanimate; *Hippona* for Horses, *Alexander ab Alexandro*, in *Genial. Dier.* lib. 3. cap. 22. *Tert. Apol.* cap. 16. *Bubona* for Oxen, *Rosinus Antiq. Rom.* lib. 2. cap. 20. *Gyrald. de diis Gent. Syntag.* I. p. 55. *Pan* for Sheep, *Natal. Comes Mythol.* lib. 5. cap. 6.

O Pan pascendis gregibus custodia fida.
Mellona for Bees, *Rosin. Antiq. Rom.* lib. 2. cap. 20. *Gyrald. Synt.* I. p. 40. *Bacchus* for Wine, *Rosin. Antiq. Rom.* lib. 2. cap. II. *Pomana* for Apples, *Vossius Physiol. Christiana & Theolog. Gent.* lib. 5. cap. 47. *Gyral. Syntag.* I. p. 42. *Tutelina* for Corn. *S. Aust. de Civit. Dei*, lib. 4. cap. 8. *Gyrald. Syntag.* I. *Pales* for Fodder, *Alexand. ab Alex. in Genial. Dier.* lib. 2. cap. 22. *Brissolinus de Formul.* lib. 1. p. 58.

Thus our Romanists have Saints for every thing: *Jodocus* for Corn, *Otho Gualtperins apud Wolfium Lektion. Memor.* Tom. 2. p. 990. *Pelagius* for Oxen, *Eulogius* for Horses, *Wendeline* for Sheep, *Urban* for Wine, &c. *Conr. Nucerinus apud Wolf.* Tom. 1. pag. 954.

Wend-

*Wendlinus custodit oves, oviumq; Magistros,
Atq; boves idem pingues, ut fecit & olim:
Setigeros vero porcos Antonius ille,
Qui coluisse olim vastum narratur cremum.*

And a little after he adds,

*Urbanus vina secundat,
Et multo replet spumantia dolia musto,
Jodocus fruges tristi a rubigine servat,
Et bruchos tollit Magnus.* Thomas Nao-
georgius in Regno Papistico apud
Gerhardum de Morte, p. 474, & Wol-
fium Lection. Memor. Tom. 2. p.
644.

C H A P.

C H A P. IV.

Particular Offices of Saints.

THE Heathen fancied, that their gods had a peculiar power, and thereupon assign'd them their several Offices, saith *Arnobius adv. Gent. lib. 3.* And *S. Austin* speaking of them (*lib. 4. de Civit. Dei, cap. 22*) saith, '*Varro* affirms, That the knowledg of the gods is necessary, that we may direct our Petitions to them aright, and not ask Water from the god of Wine, or Wine from the goddeses of Water. Certain gods with you (saith *Arnobius*) have certain Guardianships, Licenses, and Powers; neither do ye ask from any of them that which is not in their power and donation. Ye believe that *Liber* can give Wine, but not Phylick; *Ceres* fruits, *Æsculapius* health, *Neptune* another thing; and another thing *Juno, Fortune, Mercury, Vulcan, &c. Adver. Gent. lib. 2.* They tell us, that in such and such cases, under such and such grievances, we must pray to this, or that, or another god. And the very same thing is affirmed by our *Romanists* of their Saints. That saying of *Virgil, Non omnia possumus omnes*, is true of the Saints, saith *Biel*: 'For all gifts are not

‘not granted to all, but divers Vertues to di-
 ‘vers Saints, as *Gerson* writes *de Oratione &*
 ‘*valore ejus* ; Turn thee to some of the Saints
 ‘for the supply of all necessities, or to obtain
 ‘some particular grace ; apply thy self to
 ‘that Saint who is reputed famous for it, *Let.*
 32, in *Can. Missæ*. That herein there is a
 perfect agreement between the *Pagans* and
 our *Romanists*, will more fully appear in
 the following particulars.

I The *Heathen* prayed to *Apollo* or *Æ-*
sculapius, or both of them, when visited with
 sickness, *S. Aust. de Civit. Dei*, lib. 3. cap. 17.
 lib. 4. cap. 21.

Thus do our *Romanists* in the like condi-
 tion, or under the same circumstances, pray
 to their Saints ; yea, they have a particular
 Saint for every Disease, which they pray
 unto.

I When visited with the Plague, they
 pray unto *S. Roch* and *S. Sebastian*. ‘Who-
 ‘soever saith this following prayer in the
 ‘Worship of God and *S. Roch*, shall not
 ‘dye of the Pestilence by the grace of God,
Horæ B. Virg. sec. us. Sar. p. 138. First we
 have this *Antiphona*.

‘O Venerable Confessor of God, thy
 ‘prayer and intercession hath obtained in
 ‘Heaven, That whoever shall devoutly call
 ‘upon thee in affliction, shall be forthwith
 by

‘by thy merits delivered from the peril of
 ‘Plague and Pestilence. Pray for us blessed
 ‘*Roch*.

And then we have this most excellent
 Prayer :

‘Almighty, Everlasting God, who by
 ‘the merits and prayers of the most blessed
 ‘*Roch*, thy Confessor, didst remove a cer-
 ‘tain general Plague; grant to thy Suppli-
 ‘cants, That they who for the removing
 ‘the like Plague, flye to him, confiding in
 ‘thee, by the prayer of this glorious Con-
 ‘fessor they may be freed from the Pesti-
 ‘lence, and from all perturbation; Through
 ‘our Lord, &c.

They pray likewise to *S. Sebastian* for
 the removal of the Pestilence, *Hor. B. Virg.*
sec. us. Sar. p. 79.

‘O God, who hast so confirmed Blessed
 ‘*Sebastian*, thy glorious Martyr, in thy faith
 ‘and love, that he could not be removed
 ‘from thy holy Worship by any carnal al-
 ‘lurements, threats of Tyrants, arrows or
 ‘torments; We pray for, by his Merits and
 ‘Intercession, help in all tribulation, com-
 ‘fort in persecution, and in all times of dan-
 ‘ger remedy against the Plague, &c.

2 In Fevers and Agues they invoke *S. Si-
 gismund*: *Missale sec. us. Sar. p. 47.*

‘Almighty, Everlasting God, who by thy
 D holy

34 Particular Offices of Saints.

‘holy Apostles and Martyrs hast vouchsafed
 ‘to bestow divers gifts of Healing: Grant,
 ‘we beseech thee, to thy servant N, here
 ‘present, who is wearied with the vexation
 ‘of Fevers, that by the Intercession of thy
 ‘servant *Sigismund*, King and Martyr, thy
 ‘Medicine may raise him to health, and mer-
 ‘cifully vouchsafe to restore him to his for-
 ‘mer soundness, Through our Lord, &c.

‘If those that are afflicted with Agues (saith
 ‘*Gregory Turen.* cited by the Author of the
 ‘*Reflections*, &c.) do devoutly celebrate
 ‘*Mass* in honour of him, and offer an Ob-
 ‘lation to God for the Rest of his soul,
 ‘presently their shakings cease, their Fevers
 ‘are extinguished, and they are restored
 ‘to their former health.

3 For the Tooth-ach they pray to S.
Apollonia: Hor. B. Virg. sec. us. Sar. p. 71.
Antiphona.

Virgo Christi egregia pro nobis Apollonia:
Funde preces ad Dominum, ut tollat omne
noxium,

Ne pro reatu criminum morbo vexemur
dentium.

And in the *Hor. B. Virg. sec. us. Rom.* we
 have this prayer:

‘Almighty, Everlasting God, who didst
 deli-

Particular Offices of Saints. 35

‘ deliver S. *Apollonia* thy Virgin and Martyr,
 ‘ from the hands of her enemies, and didst
 ‘ hear her prayer; I entreat thee by her In-
 ‘ tercession, and the Intercession of S. *Lau-*
 ‘ *rence* thy Martyr, together with that of all
 ‘ the He and She-Saints, to expel pain from
 ‘ my Teeth, and to make me safe and sound,
 ‘ that I may return thee my eternal thank-
 ‘ giving, &c.

4 For Inflammations they pray to S. *An-*
tony the Hermit: *Hor. B. Virg. sec. us. Sar.*
 p. 138. Antiphona.

Antoni pastor inclyte,
Qui cruciatos rescis,
Morbos sanas & destruis
Ignis calorem extinguis;
Pie pater ad Dominum
Ora pro nobis miseris.

The PRAYER.

‘ O God, who by the help of thy blessed
 ‘ Confessor S. *Antonie*, dost vouchsafe the
 ‘ extinguishing of the fiery disease, and to
 ‘ give refreshments to sick members; we be-
 ‘ seech thee grant, that we being freed by his
 ‘ Merits and Prayers from the flames of Hell,
 ‘ may be happily presented sound in mind
 ‘ and body before thee in glory; Through,
 &c.

D 2

5 For

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5 For Convulsions and Palsies they pray to *S. Marus* : In the *Brev. Eccles. Trev.* (cited by the Learned Author of the *Reflections, &c.*) we have this prayer :

‘ O God, who by the Intercession of *S. Marus* thy Confessor and Bishop, dost vouchsafe to preserve and deliver men that invoke him, from any diseased contraction of the body and members, and from the Palsey; Grant that we, by the Merits of the same Saint, may so enjoy health of bodily life, that we may find the remedy of the eternal salvation of our souls in heaven ; Through our Lord, &c.

There are many other Saints, whose aid and assistance they implore in particular diseases and distempers of body ; as *S. Venisa* for the Green-sickness ; *S. Otitia* for sore-eyes ; *S. Hubert* for biting with mad-dogs ; *S. Flacrus* for the French-Pox ; *S. Valentine* for the Falling-sickness ; *S. Blasius* for bones that stick in the throat ; *S. John* the Evangelist for poyson ; and *S. Benedict* for the Stone ; *S. Liberius* for the Fistula ; *S. Cuirinus*, &c. *Heshusius de Errorib. Pontif. Loc. 28 :* and *Otho Gualtperius apud Wolf. Lect. Memor. Tom. 2. p. 989.* But these, with many more, for brevity sake I pass over.

2 The Heathen commended their Warriors to *Mars* and *Bellona* ; *S. Aust. de Civit.*

Dei,

Particular Offices of Saints. 37

Dei, lib. 4. cap. 11. *Gyrald. de diis Gent. Syntag.* 9. p. 308, & *Syntag.* 10, p. 312. 'Tis reported of *Appius*, that in the heat of a Battle he was seen to lift up his hands to Heaven, and pray in these words; 'O Lady *Bellona*, if thou give us victory, and the honour of this day, then I vow unto thee 'a fair Temple: And when he had thus prayed, as if the goddess had put life into him, and animated his courage, both himself matched the courage of his Colleague, and his Army answer'd the Vertue of their Commander: *Tit. Liv. Hist. Rom.* lib. 10.

Our *Romans* commend their Warriors to *S. George*: *Mantuan* saith, That he is invoked in the place of *Mars*, *Faët. lib.* 4.

*Maxime bellorum Rector, quem nostra juventus
Pro Maverte colit.* —————

And in the *Horæ B. Virg. sec. us. Sar.* p. 70, we have this *Antiphona*, thus Englished by a late Author:

'George, Holy Martyr, praise and fame
'Attend upon thy glorious Name;
'Advanc'd to Knightly dignity,
'The Daughter of a King by thee
'(As she was making grievous moan
'By a fierce Dragon all alone)

D 3

Was

38 Particular Offices of Saints.

‘ Was freed from death: We thee intreat
 ‘ That we in heaven may have a seat;
 ‘ And being washt from every stain,
 ‘ May there with all the faithful reign
 ‘ That we with thee together may
 ‘ Sing gladly many a sacred Lay,
 ‘ The gracious Throne of Christ before,
 ‘ To whom be praise for evermore.

Vers. ‘ Pray for us St. George, the Soldier
 ‘ of Christ.

Ans. ‘ That our Enemies visible and invi-
 ‘ sible, may be very weak in opposing us.

3 The Heathen commended their women
 in travel to *Diana* or *Juno*, surnamed *Lucina*;
S. Austin de Civit. Dei, lib. 4. cap. 21. *Plu-*
tarch in *Quest. Rom. Quest. 2. Callimachus*
 saith, That she dwells in the Woods, and ne-
 ver goes into a City, unless she be invocated
 by Child-bearing Women.

Urbes accedam virorum
Solum, cum gravibus doloribus pressæ mulieres
Auxilio vocant ad pariendum. Apud Schedium
de diis Germanis, cap. 9. p. 163.

Montium custos, nemorumq; Virgo,
Quæ laborantes utero puellas
Ter vocata audis, adimisq; lethe

Divæ triformis. Horat lib. 3. Carm:
 And *Macrobius* gives us the reason, *Quia*
pro-

proprium ejus munus est distendere rimas corporis & meatibus viam dare, quod est ad celebrandos partus salutare; Saturn. l. 7. c. 16. Our Romanists at such a time pray to S. Margaret. The old Roman and Sarisbury Breviaries tell us (*Let. 6.*), that when she came to dye she pray'd, ' That whosoever writ, read, ' or heard of her passion, might obtain pardon of his sins; and whosoever would ' build a Church to her honour, and minister Candles out of his just labour for her ' service, might have whatsoever he asked ' that belonged to his salvation; and in a ' more especial manner she pray'd for women in labour, That when they invoked ' her patronage, they might have a speedy ' delivery, and escape the danger; and that ' the Infant might be born without any defect of its members. When she had done ' praying, there was a great Thunder, and ' a Dove came from Heaven, saying, Blessed ' art thou Margaret, the Spouse of Christ; ' behold, thy Petitions are granted thee by ' Christ, come into the rest of the Heavenly ' Countrey.

4 The Heathen pray'd to Neptune in storms by Sea, of which they supposed that he had the command; *Rosin. Antiq. Rom. lib. 2. cap. 13.* And to Castor and Pollux; *Alexander ab Alexandro in Genial. Dierum,*

40 Particular Offices of Saints.

lib. 3. cap. 22. And *Andreas Tiraquellus* in his Annotations upon him, produceth many other Testimonies; and amongst the rest, these Verses of *Catullus* :

*Ac velut in nigro jactatis turbine Nautis,
Lenius aspirans aura secunda venit.
Jam prece Pollucis, jam Castoris implorata,
Tale fuit nobis Mallius auxilium.*

And the reason of this Invocation is given by *Natal. Comes*; 'They accompanied ' *Jason* and his *Argonauts* in their expedition to fetch back the Golden Fleece. In ' this Voyage, when a dangerous Tempest ' had overtaken them, two flames of fire ' appeared about the heads of these two ' Brethren, and a wonderful calm immediately followed; hereupon they believed ' that there was a Divine power in these ' young men, and afterwards invoked ' their assistance in storms and tempests by ' Sea; *Mythol. lib. 8. cap. 9.*

Our *Romaniſts* in the like danger pray to *S. Nicholas*. In the *Salisbury Mſſal* (*in Feſto S. Nicolai*) we have this Sequence.

*Quidam Naute Navigantes,
Et contra fluctuum ſevitiam luſtantes
Navi pene diſſoluta.*

Jam

Particular Offices of Saints. 41

*Jam de vita desperantes
In tanto positi periculo clamantes,
Voce dicunt omnes una.*

*O Beate Nicolae,
Nos ad portum maris trahere
De mortis angustia;
Trahe nos ad portum maris
Tu qui tot auxiliaris
Pietatis gratia.*

*Dum clamarent nec incassum,
Ecce quidam dicens, Assum
Ad vestra præsidia:
Statim aura datur grata,
Et tempestas fit sedata,
Quieverunt maria.*

This seems to be groundèd upon that famous *Story* we meet with in the *Breviary* of *York*, *Lect.* 8, and the old *Roman Breviary*, *Lect.* 9. ‘ Certain *Mariners* were in great
‘ danger by a *Tempest* at *Sea*; and being
‘ sore afraid, cry’d out, *O Nicolas*, the ser-
‘ vant of *God*, if those things be true which
‘ we have heard concerning thee, let us now
‘ in this danger experience thine aid. While
‘ they were speaking these words, one ap-
‘ peared, saying to them, Ye have called
‘ me, behold I am here: And he began to
‘ help them in ordering their *Cables* and
‘ *Sails*, and other *Tacklings*; and presently
the

42 Particular Offices of Saints.

‘ the Tempest ceased. The Mariners when
 ‘ they came to shore, enquired where Ni-
 ‘ colas was; and when they learnt that he
 ‘ was in the Church, they went thither; and
 ‘ which is wonderful to be related, they im-
 ‘ mediately knew him without any bodies
 ‘ showing, though they had never seen him
 ‘ before; and falling prostrate at his feet,
 ‘ they pay’d their thanks to him, relating
 ‘ how by his suffrages they had been deliver-
 ‘ ed, when they were even at the brink of
 ‘ death. This Story is related by *Jacobus*
de Voragine in ejus vita; and their *Man-*
tuan gives us this account of it, *Faſtor.*
lib. 12.

Cum turbine Nante

Depreſſi Cilices magno clamore vocarent
Nicolēi viventis opem, deſcendere quidam
Cœlituum viſus ſancti ſub imagine patris:
Qui freta depulſo fecit placidiſſima vento.

And leſt any ſhould queſtion the truth of
 this, and many ſuch-like pleaſant Stories
 which the fore-cited Authors, and *Alf. Vil-*
legas de vitis Sanctor. have recorded con-
 cerning this Saint; their great *Durand* men-
 tions another, not leſs pleaſant, or more to
 be credited than the former. ‘ We read
 (ſaith he) that in a certain Church called

Crux,

Particular Offices of Saints. 43

‘ *Crux*, belonging to the Monastery of B.
 ‘ *Mary de Charitate*, the History of S. Ni-
 ‘ *colas* was not read. The Brethren of that
 ‘ place earnestly requested their *Prior*, that
 ‘ they might sing it; but he absolutely deni-
 ‘ ed, saying, That it was not convenient to
 ‘ admit Innovations: and when they re-
 ‘ newed their *Petition*, in anger he answer’d,
 ‘ Depart from me, for new *Hymns*, especi-
 ‘ ally such as are jocular, shall not be
 ‘ sung in my Church. But the poor *Prior*
 ‘ pay’d dear for his peremptory denial and
 ‘ indecent expressions: for behold, B. *Nico-*
 ‘ *las* appeared to him in the night, and drew
 ‘ him out of his bed by the hair of his head;
 ‘ and having laid him on the ground, and be-
 ‘ ginning the *Antiphona O pastor aterne*, &c.
 ‘ did beat him with rods while he was re-
 ‘ peating it. The whole Monastery being a-
 ‘ waken’d with the noise, came into the
 ‘ Chamber, where they found the *Prior* half
 ‘ dead; who after he was a little recovered,
 ‘ said, Go and sing the History of S. *Nico-*
 ‘ *las*: *Rational. Divin. Officior. lib. 7.*
 cap 39.

5. The Heathen commended their Way-
 faring men when they went from *home*, to
Abeona; and when they came towards home,
 to *Adeona*; S. *Aust. de Civit. Dei, lib. 4. cap.*
 21. And to *Vibilia*, to be kept from wan-
 dering

44 Particular Offices of Saints.

dering out of the way ; *Arnob. adv. Gent.* lib. 4. *Rosin. Antiq. Rom.* lib. 2. cap. 18.

Our *Romanists* pray to the three Kings of *Cologne* ; *Hor. B. Virg. sec. us. Sar.* p. 64.

‘ O God, who by the guidance of a Star
‘ didst lead without impediment the three
‘ Eastern Magi, *Jaspas Melchior*, and *Bel-*
‘ *thasar*, to thy Cradle, to worship thee
‘ with Mystical gifts ; mercifully grant, That
‘ by the pious Intercessions of these three
‘ Kings, and Merits, thou wouldst afford un-
‘ to us thy servants, that in the journey
‘ which we are undertaking, with speed,
‘ joy, grace, and peace, we may come to the
‘ places we design to go to, in peace and
‘ safety ; and after the dispatch of our bu-
‘ siness, may be able to return safe and sound
‘ with all prosperity ; Who with the Father,
&c. Amen.

6 Lastly, The Heathen had particular gods for every man in every condition and relation, from his conception to his dissolution ; yea, for every thing relating to man. So much is affirmed by *S. Austin* out of *Varro, De Civit. Dei*, lib. 6. cap. 9. *Varro* begins to enumerate the gods from the conception of man, in which number *Jannus* is the first, and proceeds gradually to old age ; and concludes the gods appertaining to men, with *Nenia* the goddess of Funerals.

Particular Offices of Saints. 45

nerals. And then he mentions certain gods for every thing relating to man, and shews what their office is, and for what every one ought to be supplicated. For Students they had *Minerva*; for Lawyers, *Juno*; for Physicians, *Apollo* and *Æsculapius*; for Thieves, *Laverna*; for Whores, *Flora*, &c: *S. Anst. de Civit. Dei*, *Arnobius adv. Gent.* *Gyraldus*, *Rosinus*, *Alexander ab Alexandro*, &c.

Thus our *Romanists* have particular Saints for every Condition and Profession. Take a few instances.

S. Gregory for Scholars: This Pope was a great Scholar, and the Founder of many Schools, and therefore is made the Patron of young Scholars. 'On the Festival of this Saint (saith *Hospinian*) Boys were, and still are in many places, called to the School with certain songs by a suborned Bishop, personating *S. Gregory*. *De Orig. Festor. Christian.* p. 42.

S. Katharine for Students. *Hospin. de Orig. Fest. Christ.* p. 103. 'This Saint was eminent for her knowledg in the Tongues, 'Natural Philosophy, &c. She confuted 'and converted Fifty Philosophers appointed to dispute with her; and therefore is 'deservedly honoured by Students, who by 'her means receive much knowledg and wif-

46 Particular Offices of Saints.

‘wisdom from God. *Alf. Villegas in ejus vit.*

S. Cosma and *Damian* for Physicians. *Jacobus de Voragine*, and *Villegas* have recorded several Miracles wrought by these Saints, in recovering sick persons, upon which their Patronage is grounded. *Mantuan Pastor.* lib. 9.

S. Leonard for Captives. ‘He obtained of ‘*Clodovens* King of *France*, lately convert- ‘ed to Christ, That all Prisoners visited by ‘him, might be released; and where-ever ‘he heard of any Captives, he posted to ‘them, and procured their Liberty. *Petrus de Natalib.* lib. 10. cap. 29.

‘God so adorned *S. Leonard*, that who- ‘ever being cast into prison invoked his ‘Name, his Chains fell off, and he was set ‘at liberty without any impediment. Hence ‘it came to pass, that many in remote Coun- ‘treys who were freed by him from their ‘chains and imprisonments, came to him, and ‘brought their irons and fetters with them. ‘Hereupon he is made the Patron of Cap- ‘tives, and invoked by them. *Jacob. de Voragine Legenda* 150.

S. Julian for Pilgrims. *Mantuan* calls him *Johannus*, and gives us this account of him: ‘As he was hunting, the *Hart* which he pur- ‘sued told him that he should kill both his
Pa-

Parents. To prevent this, he left them, and went to a Prince in a remote Countrey, where he behaved himself so well, that the Prince gave him in marriage a noble Matron. This being known to his Parents, they came to visit him; and though they found their Son from home, yet his Wife when she understood who they were, received them honourably, and lodged them in her own Chamber. But early the next morning, when she was at her devotions, her Husband return'd; and going into the Chamber, kill'd both his Parents, supposing he had found a stranger in bed with his Wife. But he was presently convinced of his mistake, and told who they were. And then it follows :

*Obstupuit, facinusq; animo deflevit amaro.
Et placare Deum cupiens discessit ab armis.
Ac prope torrentis ripas, ubi magna solebat
Turba inopum ferri, rapidoq; in flumine mergi,
Constituit lectum, quod prætereuntibus esset
Hospitium commune, dicens seq; & sua tali
Officio gratis.* Fes̃tor. lib. 2.

Hence 'tis that this Saint is called *Hospita-*
tor (one that most courteously entertaineth
strangers), and in the *Roman Church* is in-
voked by Pilgrims for good lodging. *Hospin.*
Fes̃t. Christi p. 37. S. A-

S. *Agatha* for Nurses; and hence her Festival is solemnly observed by them. So much is affirmed by their *Mantuan*, Fast. lib. 2.

*Gloria Sicaniæ gentis pulcherrima Virgo
Diva Agatha nonas mensis tua Festa secundi
Sacra vere: Nurus illa votiva ferentes
Dona die veniunt digitis fulgentibus auro:
Sericeisq; tuas addeunt in vestibus aras.*

S. *Mary Magdalen* for Whores. Very remarkable is that which their *Alf. Villegas* writes concerning this Saint; and though it be something long, yet I cannot well pass it over, since it may be very serviceable to the Modish Ladies of our times, not perfectly instructed in the *Roman* Religion.

‘ *Moses* the great Friend of God, hath left
‘ written in the Book of *Genesis*, That when
‘ God in the beginning created the World, he
‘ made two great Lights, but one bigger than
‘ the other; and placed them in Heaven: The
‘ greater was to give light in the day, and the
‘ lesser to shine in the night. These two
‘ Lights, viz. the Sun and the Moon, adorn
‘ the Heavens very much. Jesus Christ our
‘ Lord, when he founded his Church, put
‘ therein two Lights, that is, the Sun and the
Moon:

‘ Moon : The Sun was to give light to them
 ‘ that walked by day, and the Moon to il-
 ‘ luminate those that travel by night.

‘ Now let us see who is this Sun in the
 ‘ Church, and who is this Moon. We may
 ‘ well say, This Sun, clear, resplendent, and
 ‘ without any spot or stain, is the glorious
 ‘ Virgin *Mary*, for her very great clearness
 ‘ and beauty, for that she bore in her Womb
 ‘ *Jesus Christ* our God, who is the true *Sun*
 ‘ of *Justice*; and because she is cloathed with
 ‘ the *sun*, as the Evangelist *S. John* saith of
 ‘ her in his *Revelations*; *I saw a Woman clo-*
 ‘ *thed with the Sun*, whom all the holy Do-
 ‘ ctors say is the *Mother of God*. But how
 ‘ cometh it to pass that she is said to be the
 ‘ *President* of the Day, and to give light
 ‘ thereunto? They are like the clear and
 ‘ bright Day, that be in the grace of God,
 ‘ because these do works worthy to be seen.
 ‘ Of these then is this *Sun President*, and to
 ‘ them giveth light, in shewing them the
 ‘ way of Vertue, by which men go to Hea-
 ‘ ven. We have found who is the *sun*, and
 ‘ the greater *Light* of the Church, viz. the
 ‘ religious *Virgin Mary*. Let us now see
 ‘ who is the lesser *Light* that illuminateth
 ‘ the Church by night: This is the Second
 ‘ *Mary*, the B. S. *Mary Magdalen*; and this
 ‘ Name fitteth her very well: For as the

E

Moon

50 **Particular Offices of Saints.**

‘*Moon* on one side is dark; and on the other side, where the *sun* beholdeth her, clear and resplendent; even so part of the life of this blessed Saint was ugly, dark, and spotted with many sins; but on the other part whereunto the true *sun* of Justice Jesus Christ directed his beams, and converted her to him, it was clear and beautiful.

‘But why, will you say, is she *President* of the *Night*, and doth illuminate it, and giveth light to them that walk by night? With great reason we may call them *Night*, which be in mortal sin, that do works unworthy to appear before the eyes of men. Of these persons *S. Mary Magdalen* is *President*, shewing unto them the way of Penance wherein they ought to walk. *In ejus vita.*

S. Luke for *Painters*. *Villegas* tells us, That he made two excellent Pictures of *Christ* and the *B. Virgin*, which he constantly carried about with him, and wrought Miracles by them. *In vita S. Lucæ.* Hereupon these *Artists* make choice of this *Saint* for their *Patron*.

They have many more *Saints* for particular *Professions*; as *S. Crispin* for *Shoemakers*, *S. Eulogius* for *Smiths*, *S. Götarus* for *Potters*, *S. Severus* for *Fullers*, &c. So that what is affirmed by *Arnobius* concerning the *Gentile*

tile gods, viz. That they were Presidents of Arts, Adv. Gent. lib. 3. may as truly be said of our Romanists concerning their Saints, They are Patrons of Arts and Sciences.

Thus Papists have a particular *Saint* (as the Pagans had a *Demon*) for persons of all *Professions*, and in all *Conditions*, even from their conception to their dissolution; yea, at death they have a particular *Saint*, into whose hands they commend their spirits, viz. the *Virgin Mary*. This is clear from a certain form of prayer in many old *English Books*, where they are taught to pray thus at the hour of death:

O Blessed Mary, Holy Moder of God, grant that I may end my life in the true faith of holy Kirk; and I commend my soul to thee, &c. See the like Prayer in the *Rosary*, p. 59.

O most prudent Virgin, who entering the Heavenly Palace, didst fill the holy Angels with joy, and men with hope; vouchsafe to intercede for us in the hour of our death, that free from the illusions and temptations of the Devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life.

And the dying person is directed in the *Roman Ritual* to say these words; or if he

cannot, the Priest is to repeat them in his ear :

Holy Mary pray for me. Mary, Mother of Grace, Mother of Mercy, defend me from the Enemy, and receive me in the hour of death, p. 169.

CHAP. V.

I M A G E S.

1. **T**HE Heathen made *Images* and *Statues* of their gods, 2 *King.* 10. 26, 27. The *Trojans* had the Statue of *Pallas* (their Goddess) called the *Palladium*, in which they reposed a great deal of trust; for the Oracles had proclaimed, That they should never be overcome by their Enemies whilst they could keep it amongst them. The *Rhodians* dedicated to *Apollo* that famous *Colossus* of Brass, 800 foot in height, and of a proportionable bigness, which was broken down by the *Saracens* in the year of our Lord 684. We read also of the Statue of *Diana*, which *Orestes* took out of her Temple to appease the *Furies* for the murder of his Mother *Clytemnestra*. And of the Statue of *Jupiter Olympias*, made by *Phidias*, it was
an

an hundred and fifty Cubits high.

Holinshed in his Description of *Britain*, p. 22. tells us, 'That the Statues and Images of the Pagan gods were of a monstrous greatness; and that each Nation contended which should honour the greater *Blocks*; and yet all pretended to have the just height of the god or goddess whom they did represent.

'*Apollo Capitolinus*, that stood at *Rome*, was thirty cubits high at the least; *Tarentinus Jupiter* of forty foot; *Tuscanus Apollo*, that stood in the Temple of *Augustus*, of fifty foot; another made under *Nero*, of an hundred and ten foot: But one in *France* surpassed all, which *Zenoduris* made unto *Mercury* at *Avernum* in ten years space, of 400 foot.

Eusebius affirms, That Images are taken from *Pagans*, who were wont to honour after this manner such as they accounted *Saviours*, *Hist. Eccles.* lib. 7. cap. 17. And *Arnobius* spends the greatest part of his sixth Book *Advers. Gent.* in confuting this practice of the Heathen.

The *Pagans* did not only make Images and Statues of their gods, but they adorned them with variety of Ornaments, *Jer.* 10.4. *They deck it with silver and with gold. V.9. Silver spread into plates is brought from*

Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the Founder: blew and purple is their clothing, they are all the work of cunning men. With garments of costly stuff and gorgeous colours, they were wont to adorn and set out their Idols, *Isa.* 30. 22. *Baruch* 6. 9, 10, 12. So *Arnob. Advers. Gent.* lib. 6. *Tertul. de Idolat.* cap. 3. And *Vossius* describes their various Habits, *De Physiol. Christian. & Theol. Gent.* lib. 9. *Valerius Maximus* reports of *Dionysius* the Tyrant, King of *Sicily*, a notorious contemner and spoiler of Images, That entering into a *Temple*, he took from *Jupiter Olympus* a garment made of beaten gold, of a great weight, wherewith *Hiero* had adorned him out of the spoils of *Carthage*; and for this he put upon him a *Woollen Mantle*, affirming, that the other was too heavy for *Summer*, and too cold for *Winter*; but this *Mantle* is fit for both seasons. And coming into another *Temple* where the Statues of *Apollo* & *Æsculapius* were together, and that of *Æsculapius* had a great Beard of massy-gold; he told him, It was not fit that he should have a Beard, and that *Apollo* his Father should have none; therefore he caused it to be taken away, and melted for his own use. *Lib. I. cap. I.* *Arnobius* and *Tertullian* relate the same Stories in the fore-cited places.

Thus

Thus our *Romanists* make Images and Statues of the *Virgin Mary*, *S. Peter*, *S. Paul*, &c. and beautifie them with many rich Ornaments. *Durantus* informs us, That the ancient *Romans* used to crown their Statues, which he proves out of *Ammianus Marcellinus*, and *Velleius Paterculus*. Hence (saith he) to this day the Images of Saints are engraven and painted *cum solari corona*. And then he gives us the reason of it. ‘*Turfellin* mentions severall garments richly embroidered and adorned with *Orient Jewels* for the B. *Virgin*, presented by Princes and Noble-men. *Justus Justeus* Earl of *Verrona*, gave to the B. Lady of *Loreto*, a garment of Cloth of Gold, faced with costly skins, being the Prize of the *Tilters*, gotten at the Games of *Florence*. The Dutchess of *Cleve* presented her with a Chain of Gold, notable for weight and workmanship; golden Bracelets beset with Carbuncles and Diamonds, and a gold Ring of great worth by reason of an excellent Jewel. *Histor. Lauret. lib. 5. cap. 13.* *Polydor Virgil* tells us, how the people were inveigled by their Priests to adorn the Images of Saints; and reproves their excess and folly herein; *De Inventor. Rerum. lib. 6. cap. 13.* And a little before in the same Chapter he affirms, *That Images were derived from Pagans.*

2. The *Heathen* consecrated these Statues and Images of their gods with certain Prayers and Ceremonies (before they pay'd any reverence and veneration to them); by vertue whereof they supposed some extraordinary Vertues were acquired to them, and resided in them. Dan. 3. 2, *Then Nebuchadnezzar the King sent to gather together the Princes, the Governors—to come to the dedication of the Image which Nebuchadnezzar the King had set up.* So *Arnob. Adv. Gent* lib. 1. lib. 6. & lib. 8. *Minutius Felix in Octav.* Tert. *Apol. cap. 12. cum notis Franc. Zephir. de spectaculis, cap. 13. and de Idolat. cap. 4. S. Aust. De Civit. Dei, lib. 8. cap. 23, 24.*

Thus do *Papists* consecrate the Statues and Images of their Saints with certain Prayers and Ceremonies. The manner of this Consecration is thus described;

‘The Bishop standing without his *Mitre*,
‘faith,

‘Our help is in the Name of the Lord.

‘*Ans.* Who made Heaven and Earth.

‘Lord hear my prayer.

‘*Ans.* And let my cry come unto thee.

‘The Lord be with you.

‘*Ans.* And with thy spirit.

Let

Let us pray.

‘ Almighty, Everlasting God, who forbiddest not the Images and Representations of thy Saints, that as often as we behold them with corporal eyes, so often we may meditate with the eyes of our memory, to imitate their acts and sanctity, we beseech thee vouchsafe to bless ✠, and sancti ✠ fie this Image (or Graving) adapted to the honour and memory of *B.N.* thy Apostle (or Martyr, or Confessor, or Bishop, or Virgin); and grant, that whosoever shall endeavour humbly to honour this thy most glorious Apostle (or Martyr, or Confessor, or Bishop, or Virgin) before this Image; by his prayers and assistance he may obtain of thee Grace in this present, and eternal Glory in the life to come; Through our Lord, &c. And in the last place, the Bishop besprinkles the Image with holy water. *Pontif. Roman.* p. 367.

And as the *Pagans* of old did believe, that by the Consecration of their Images some extraordinary Vertues were derived to them; Even so do our *Romanists* now, as is most clear from these following prayers. The Image of *S. John the Baptist* is consecrated with these words:

Grant, O Lord, that all beholding with reverence

verence this Image, and pouring out their prayers before it, may be heard in whatever they shall ask. Let this Image be the expulsion of Devils, the advocacy of Angels, the protection of Believers, &c. Pontificale Antiquum apud Rivet. Orthod. Cathol. Tom. 1. Tract. 2. Quæst. 34.

And the Image of the blessed Virgin with these words :

O God, sanctifie this Image of the B. Virgin, that it may bring the gift of saving-help to thy faithful, that hurtful Thunder and Lightning may be more speedily expell'd; that the Inundation of Waters, or Commotion of Civil Wars, or Devastation of Pagans, may be suppressed at the presence of it, &c. Pontif. Antiq. apud Gerhard. de Lege Dei.

And what wonderful Vertues do they attribute to their *Agnus Dei's*, three of which were sent by Pope *Urban* the fifth, to the Emperor of Greece with these words :

*Balsamus & munda Cera cum Chrismatis unda
Conficiunt Agnum, quod munus do tibi magnum
Fonte velut natum, per mystica sanctificatum.
Fulgura desursum depellit, omne malignum,
Peccatum frangit, ut Christi sanguis, & angit.
Pregnans servatur, simul & partus liberatur,
Dona defert dignis, virtutem destruit ignis,
Portatus munda de fluctibus eripit undæ. Ce-
remoniale*

remoniae Rom. apud *Rivet*. *Orthod. Cath.*
Tom. 1. Tract. 2. Quæst. 17. & *Hospin.* de
Orig. Fest. Christ. p. 67.

Thus our *Romanists* blasphemously attribute to their *Agnus Dei's* what is proper to the Word of God, and the Blood of Christ, viz. That they blot out iniquities, purge away the filth of sin, obtain pardon, confer grace, and defend from all evil.

3. The *Heathen* gave great honour and reverence to the *Statues* and *Images* of their gods, which they expressed several ways :

1. By cringing, bowing, and kneeling before them, 2 *King.* 5. 18, 44. *Isa.* 15. 17. *He maketh a god, and worshippeth it; he maketh it a graven Image, and falleth down thereto, &c.* Adorant simulachra in terram prostrati, saith *Arnobius*, speaking of the Gentiles, lib. 6. *Adv. Gent.*

2. By kissing of them, 1 *King.* 19. 18. *Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.* Job 31. 27, *And my heart hath been secretly enticed, or my mouth hath kissed my hand.* Because they could not reach the *Sun* and *Moon*, the *Heathen* used, when they saw them shine bright, and as it were shew themselves in their glory, to lift up their hands to them, and then put them to their mouths, by

by

by this sign adoring them as gods: If the things they worshipped were nigh, they kissed them; If out of reach, they put their hands to their mouths, as acknowledging they had their breath and life from them. This was a Rite and Ceremony of Adoration among Idolaters. *Minutius Felix* reports of *Cæcilius*, who looking upon the Image of *Serapis*, according to the use of the superstitious Vulgar, he put his hand to his mouth, and kissed it.

3. The Heathen lighted Candles, and burnt Incense before their Images. *Baruch* 6. 19, 21, *They light them Candles, their faces are blacked through the smoak—* Their gods are black in the face by the smoak (as our Roman Doctors expound it) which proceeds from the Incense burnt in honour of them. *The Images perfumed and discoloured with smoak, grow black.* *Arnob. Adv. Gent. lib. 6. Macrob. Saturnal.*

4. The Heathen pray'd before their Images. *Isa. 44. 17, He falletb down unto it, and saith, Deliver me, for thou art my god.* *Minutius Felix* speaking of the Gentiles, saith, *They invoke their gods, pray before Images, &c.*

The very same honour and reverence is given by our *Romanists* to the Images of their Saints.

1. They

1. They bow and kneel before them, and kiss them. For this we have the determination of their much admired Council of *Trent*, Sess. 25. *We kiss them, uncover the head, and fall down before them.*

2. They light Candles, and burn Incense before their Images. *Thomas Arundel* Archbishop of *Canterbury* in his Provincial Council held at *Oxford* 1408, made this Constitution: 'From henceforth let it be taught commonly, and preached by all, That the Cross, and the Image of the Crucifix, and the rest of the Images of the Saints, in memory and honor of them whom they represent; as also their Places and Reliques ought to be worshipped with Processions, bendings of the knee, bowings of the body, incensings, kissings, offerings, lighting of Candles, and Pilgrimages, together with all other manners and forms whatsoever, as hath been accustomed to be done in our Predecessors times. *Lindewods* Constit. Provin. lib. 5. cap. de Hæret. And *Durantis* gives the reason, and mystical signification of lighting Candles, and burning Incense before the Images of Saints. 'Sensible lights (saith he) are a symbol of that material light given by God. Burning of Incense signifieth the inspiration of the Holy Ghost, and sincere repletion, *De Ritibus*

tibus Eccles. Cathol. lib. 1. cap. 9: n. 11.

3. They pray before their *Images*. This is clear from the prayer used in the consecration of the Image of *Jesus Christ*, the *Virgin Mary*, or any other Saint.

‘ Almighty, Everlasting God, we beseech
 ‘ thee vouchsafe to bless ✕, and sancti + fie
 ‘ this Image made to the honour and memo-
 ‘ ry of thine only begotten Son Jesus Christ
 ‘ our Lord, or of the most blessed Virgin
 ‘ *Mary*, Mother of our Lord Jesu Christ, or
 ‘ of blessed N thy Apostle, or Martyr, or
 ‘ Confessor, or Bishop, or Virgin; and grant,
 ‘ that whoever shall endeavour humbly to
 ‘ honour and worship thine only begotten
 ‘ Son, or the most blessed Virgin, or N. thy
 ‘ most glorious Apostle, or Martyr, or Con-
 ‘ fessor, or Virgin, before this Image, he may
 ‘ obtain of thee grace here, and eternal glory
 ‘ hereafter; Through our Lord Jesus Christ,
Amen. Rituale Romanum, p. 240.

The like Prayer we have in the Consecration of the Image of the Blessed Virgin, *Pontif. Roman. p. 367.* And before the *Veronica* they say this Prayer :

‘ Hail holy Face impressed in cloath, purge
 ‘ us from every spot of Vice, and join us to
 ‘ the society of the Blessed. Bring us to
 our

‘our Countrey, O blessed Figure, to be-
 ‘hold the undefiled face of Christ. Be thou
 ‘to us, we beseech thee, a safe help, a sweet
 ‘refreshment and consolation, that no ho-
 ‘stile displeasure may hurt us, but we may
 ‘enjoy a blessed rest, &c. *Chemnit. Exam.*
Concil. Trident. de Imagin.

Nay, there are many prayers to which, if
 said before an Image, are granted pardons
 for many thousand years.

‘Whosoever, being in the state of Grace,
 ‘shall devoutly say these Seven Prayers,
 ‘with Seven *Pater-Nosters* and *Ave-Maria’s*,
 ‘before an Image of Piety, shall merit a
 ‘pardon for Fifty six thousand years; which
 ‘was granted by Three Popes, viz. *Gregory*
 ‘14, *Nicholas* 5, and *Sixtus* 4. *Hor. B. Virg.*
sec. us. Sar. p.67. And in the *Rosary* of the
B. Virgin, a plenary Indulgence is granted
 to those of that *Arch-Confraternity*, who
 (not being able by reason of sickness, jour-
 ney, imprisonment, &c. to visit the Altar of
 the *Rosary*), shall say the *Rosary* before some
 devout Picture, p. 21.

Thus you see, that *Papists* give the very
 same honour and adoration to the *Statues*
 and *Images* of their *Saints*, which the *Pa-*
gans did to those of their *gods*.

I know it is here objected by our Ad-
 versaries, That the *Heathen* worshipped the

Sta-

Statues and *Images* of their gods absolutely considered, the very *Images* themselves; but the honor we give them is refer'd to the *Prototype* or thing represented; insomuch that by the *Pictures* we kiss, or before which we kneel, or put off our Hats, we adore Christ, and reverence the Saints whom these *Pictures* represent.

But the weakness of this Objection will appear, if we consider these two particulars:

I. That the *Heathen* have often return'd the very Answer. They tell us, They are not so ignorant, but that they know the power and value of the *Image* before which they fall, which is fashion'd and fram'd by a Workman. We know (say they) that the *Image* is but metal, or stone; but as it is dedicated to represent such a god, or such a virtue of god, named *Jupiter*, *Apollo*, *Mercurius*, *Juno*, &c. do not think that our reverence and adoration doth terminate there; our thoughts direct our Worship to the god, and his Attributes, which we adore in and by such an *Image*. *Arnobius* brings in the *Heathen* uttering these words: *We worship the gods by these Images*. And a little after, *Thou art deceived, and grossly mistaken; for we (the Heathen) do not believe the substance of brass, or silver, or gold, or any other thing*
of

of which these Statues are made to be in themselves gods; but we worship the gods in these.
Adv. Gent. lib. 6.

2. Their great Doctors and Schoolmen tell us, That the very Images are to be revered, yea and with the same kind of reverence and veneration that is given to the Prototype, or person represented. Their Angelical Doctor lays down this conclusion; *That the same reverence is to be given to the Image of Christ, and to Christ himself; and by consequence, since Christ is adored with the adoration of Latria (or divine worship) that his Image is to be adored with the adoration of Latria.* Pars 3. Quest. 25. Art. 3. And Suarez affirms, *That the Image may, and ought to be worshipped with the same Adoration with the Exemplar.* And this assertion he confirms by the testimony of Cajetan, Paludanus, Capreolus, Ferrariensis, Antonius, Soto, Albertus, Ricardus, Bonaventura, Major, Almainus, Alex. Ales, Marsilius, Waldensis, Turrianus, Albertus Pighius, Turrecremata. And to these he subjoins the Authority of the Seventh General Synod, and of the Council of Trent: *In Part. 3. Aquinat. Quest. 25. Art. 3. Disput. 64. Sect. 4. 'Tis the constant opinion of Divines, That the Image is to be honoured and worshipped with the same honour and worship which is*

F

duo

due to that whereof it is an Image, Azorius *Instit. Moral. Tom. 1. lib. 9. cap. 6.* Thus 'tis evident, there's a perfect agreement between the old Pagans and our Romanists, in the adoration of Images. *Ludovicus Vives* (a learned Papist) confessed, *That there could no other difference be found of Paganish and Popish Worship before Images, but only this, That Names and Titles are changed,* in *S. Aug. de Civit. Dei, lib. 8. cap. 27.*

4. The Heathen placed the Statues and Images of their gods in their Temples. This is so clear from all their Historians, that I need not cite particular Authors.

Thus do our Romanists place the Images of their Saints in their Churches: Which custom (together with the Adoration of them) *Cornelius Agrippa* derives from *Eth-nicks. Hinc capimus divorum nostrorum muta simulachra in Templâ nostra traducere, &c.* Hence we begun to receive the mute Images of our Saints into our Churches, and with great veneration to place them on Gods Altar, which for a man to approach, though the true Image of God, we account piacular; we bow the head to them, kiss them, offer lights, worship them, &c. *De Vanitate Scientiar. cap. 53.* The same is affirmed by *Polydor Virg. de Inventor. Rerum. lib. 6. cap. 13.*

5. To

5. To all these we may add one more, viz. That the *Heathen* at a certain time covered their Images, and omitted to burn Incense before them. *Ovid*, who gives us a very large and full account of their Customs and Ceremonies, saith *Fastor.* lib. 2.

*Dii quoq; templorum foribus celentur apertis:
Thure vacent aræ, stentq; sine igne foci.*

Thus do our *Romanists* in the time of *Lent* cover their *Altars* and *Images*, and omit to burn Incense before them, *Durand. Rational. Divin. Officior.* lib. 1. cap. 3. num. 34. and lib. 6. cap. 32. numb. 12. And *Gavantus* tells us what kind of vail or covering this must be: 1. It must not have any Image or Picture painted on it. 2. It must rather be of a violet colour than black; but white by no means, except it shall be so ordered. *Theſaurus Sacrorum Rituum Pars 4. Tit. 7.*

C H A P. VI.

F E S T I V A L S.

THE *Heathen* appointed Festivals in honour of their gods. As *Numa* divided the Year into Months (saith *Macrobius*), so every Month into Days; and these were called either *Festi*, *Profesti*, or *Intercisi*. The *Dies Festi* called also *Feriat*, and *Feria*, *a feriando victimas*, Festival or Holy-days, were to be spent in Religious Rites and Ceremonies. The *Dies Profesti* (so called *quasi procul a festis*) were spent in the works of their particular Callings and Secular Employments. The *Dies intercisi* (*ab intercidendo*, as it were days cut asunder) were half Holy-days; one part of them being appointed for worldly business, and the other for holy and religious exercises: Now the first and last of these days were dedicated to their gods; the first wholly, and the last in part. Every god had a Festival appointed for him, called by his Name, which *Ovid* mentions in his *Fastorum*. The *Saturnalia* were Festival-days instituted at *Rome* in honour of *Saturn*, in the Month of *December*. The *Bacchanalia* were in honour of

of *Bacchus*; *Carmentalia* in honour of *Carmenta*, *Evanders* Mother; *Robigalia* in honour of *Robigus*, instituted by *Numa* in the eleventh year of his reign. *Rosin. Antiq. Rom. lib. 4. cap. 8.*

The *Greeks* also were very much addicted to the observation of these Festival-days; as the *Athenians* in keeping their *Panatheneia* that were appointed in honour of *Minerva*.

And thus other Nations dedicated Festivals in honour of their gods; to such as were proper to certain places, called *Indigetes*; as also to their *Domestick Divinities*.

Thus do our *Romanists* institute Festivals in honour of their Saints. This is most evident from all their *Missals* and *Breviaries*, where particular *Offices* are appointed for every day. 'The Church (saith *Durand*)
' doth celebrate the Festivals of Saints for
' many reasons: 1. That we may observe
' the Law of Retaliation; for they celebrate
' a Feast for us, there being joy in Heaven
' over a repenting sinner. 2. Because in
' honouring them, we do our own work.
' 3. That we may have them Intercessors
' for us. 4. That we may imitate them; for
' by their Examples we are drawn to walk
' as they did. 5. For the encrease of our
' security, and confirmation of our hope.

, 6. For the honour of the Divine Majesty,
 'which we honoua in honouring them.
 '7. That by beholding their beauty and
 'purity, man may be confounded for his
 'own sins, and condemn earthly things, even
 'as they did. 8. And principally for the ho-
 'nour of the Saints; and he gives two rea-
 sons why they ought to be honoured, *Ratio-
 nale divin. Offic. lib. 7. cap. 1.*

Bellarmino affirms, That the honour of
 Festival-days belongeth immediately and
 terminatively to the Saints, even as Invoca-
 tion it self doth. *De Cultu Sanctor. lib. 3.
 cap. 16.*

And as the *Pagans* had half Holy-days
 for some of their gods, so have *Papists* for
 some of their Saints.

C H A P. VII.

A L T A R S.

1. **T**HE Heathen erected *Altars* to their gods. We read of wicked *Ahab*, 1 King. 16. 32, that he reared up an altar for *Baal* in the house of *Baal*, which he had built in *Samaria*. And of *Manaſſeh* 2 King. 21. 2, 3, that he did that which was evil in the ſight of the Lord, after the abominations of the Heathen; for he built up the high places, and reared up altars for *Baal*. And for all the Hoſt of heaven. v. 5. *Plutarch* mentions a golden Altar of *Jupiter Idæus* made by *Midas*, *Parallela Roman. & Græcor.* p. 743. And he tells us of another erected to *Apollo* in his Temple at *Delos*, made all of Horns, and reckoned among the ſeven Wonders of the World, 802. The Gentiles (ſaith *S. Auſtin*) built Temples, made Altars, inſtituted Priests, and offered ſacrifice to their gods, *De Civit. Dei*, lib. 22. cap. 10. The Romans erected Altars (by which I underſtand both *Altaria* and *Aræ*, betwixt which they made a difference) to every god, as *Jupiter*, *Piſtor*, *Veſta*, *Minerva*, &c *Roſin. Antiq. Roman. paſſim.*

Among the Latins Altars were every where erected to their gods and goddesſes, Elias Schedius de diis German. p. 219.

Thus do our Romaniſts erect Altars to their Saints, as the *Virgin Mary, S. Peter, S. Paul, &c.* Durand mentions ſome caſes wherein the leſſer Altars may, and ought to be re conſecrated; and the ſecond is this: *If the Repoſitory within the Altar be broken, where the Reliques are put, and the Letters Teſtimonial of its conſecration, ought carefully to be kept, containing the Name of the Biſhop by whom it was conſecrated, and the Name of the Saint to whoſe honour it was dedicated, Ration. Divin. Officior lib. 1. cap. 6. numb. 32, 33, 34. Temples and Altars (ſaith Polydor Virgil) are dedicated to the Saints, that we may worſhip both them and God with due veneration, De Invent. Rer. lib. 6. cap. 1. And Bellarmine affirms, That there is a ſeven-fold honour due to canonized Saints: 1. They are put into the Catalogue of Saints. 2. They are invocated in the publick Prayers of the Church. 3. Temples and Altars are dedicated to them. De Sancto Beat. lib. 1. cap. 7.*

2. The Heathen conſecrated their Altars before they offered ſacrifice on them; in which Conſecration they uſed a certain form of words, ſaith Roſinus Antiq. Rom. lib. 2. cap.

cap. 2. And we have three of these *dedicatory forms* recorded by *Briffonius de Formul.* lib. I. p. 114.

Thus our *Romanists* consecrate their *Altars*. The form and manner of this Consecration is thus prescribed in the *Roman Pontifical*, p. 286.

‘Before the day of consecration, the Bishop prepareth *Reliques* to be laid within the *Altar*, which he putteth in a decent and clean vessel, with three grains of Frankincense : He putteth also therein this Testimonial in Parchment :

‘M. DC. XXVII, Nov. 9. I N. Bishop of C. have consecrated this Altar to the honour of Saint N; and the *Reliques* of the holy Martyrs N. and N. placed within it ; and I have granted to all the faithful of Christ this day (according to the custom of the Church) one year, and on the Anniversary day of this Consecration, forty days of true Indulgence to all that visit this Altar.

‘There are likewise provided in the Church all things necessary to this Consecration, *viz.* Holy Chrism in a little vessel or vial ; holy Oyl in the like vessel ; a pound of Frankincense, of which the half is to be in grains ; a Censer with a long Dish and a Spoon ; a vessel with burning coals ;

‘coals; a vessel full of water; a vessel
 ‘with ashes; a vessel with salt; a vessel
 ‘fill’d with wine; an Asperfory made of
 ‘Hyſop; Napkins to wipe the Table of the
 ‘Altar; five little Croſſes made of Wax-
 ‘Candles, &c.

‘In the morning the Biſhop comes to the
 ‘Church in his ordinary habit; and having
 ‘placed himſelf either on the right or left
 ‘hand of the Altar; he puts on his Orna-
 ‘ments: Then he goes to the Altar, and
 ‘ſtanding before it, ſaith this Prayer:

*‘We beſeech thee, O Lord,, by inſpiring
 ‘prevent, and by aſſiſting further our acti-
 ‘ons, that all our prayers and works may
 ‘always begin from thee, and being begun,
 ‘may be finiſhed by thee; Through Chriſt our
 ‘Lord, Amen.*

‘After this, the Litanies are ſung or read
 ‘by the Biſhop, in which the Saint is twice
 ‘named, in whoſe honour the Altar is de-
 ‘dicated.

‘Then he dips the firſt finger of his right
 ‘hand in Holy Water, and makes a Croſs in
 ‘the miſt of the Altar, ſaying, *Let this
 ‘Altar be ſancti * ſied to the honour of God
 ‘Almighty and the glorious Virgin, and all
 ‘Saints, and to the name and memory of
 ‘Saint N. In the Name of the Fa⁺ther, and
 ‘of the Son⁺, and of the Holy⁺ Ghoſt.*

Then

‘Then he makes four Croffes in the four
 ‘corners of the Altar, at every Crofs repeat-
 ‘ing the foresaid words; *Let this Altar be*
 ‘*sancti + fied*, &c. And then follows this
 ‘Prayer:

‘*We humbly beseech thee, O Lord, com-*
 ‘*mand that the polished matter of this*
 ‘*Stone may be enriched with the plenty of*
 ‘*thy sanctification, who in times past didst*
 ‘*write the Law in stony Tables; Through*
 ‘*Christ, &c. Amen.*

‘After this the Bishop walks about the
 ‘Altar, sprinkling it with Holy Water,
 ‘Ashes, and Wine, with an Asperfory made
 ‘of Hyfop: And standing before the Altar,
 ‘he begins this *Antiphona*

‘*Sprinkle me with Hyfop, and I shall be*
 ‘*clean: wash me, and I shall be whiter than*
 ‘*snow.*

‘After this, he makes the Mortar or Ce-
 ‘ment with Holy Water, which he bleffeth,
 ‘faying:

‘*O most high God, who keepest all things*
 ‘*whether high or low, and environest every*
 ‘*creature; sancti + fie, and bless + these Crea-*
 ‘*tures of lime and sand; Through Christ our*
 ‘*Lord, Amen.*

‘Then he goes in procession with the
 ‘Crofs and Clergy to the place where the
 ‘Reliques were laid the night before; and
 standing

‘standing at the dore, he saith this Prayer:

‘ O Lord, we beseech thee remove from us
‘ our iniquities, that we may merit to enter
‘ into the Holy of Holies with pure minds;
‘ Through, &c. Amen.

‘The Bilhop being return’d to the Altar
‘with the Reliques, dippeth his finger in the
‘Chrism, and signeth the Repository or Se-
‘pulcher where the Reliques are to be kept,
‘with the sign of the Cross in four corners,
‘and at every Cross saying :

*'Let this Sepulcher be consecra + ted, and
'sancti + fied. In the Name of the Fa + ther,
'and of the Son +, and of the Holy + Ghost.*

‘ And then he reverently placeth in it the
‘ Vessel, with the Reliques, &c. and per-
‘ fumes them with hallowed Incense: This
‘ being done, the Bishop taketh the Stone, or
‘ Table, which is to cover the Sepulcher,
‘ and maketh the sign of the Cross with his
‘ finger dipped in Chrism in the midst of it,
‘ saying:

‘ Let this Table (or this Stone) be conse-
 ‘ cra + ted, and sancti + fied by this Unction.
 ‘ In the Name of the Fa + ther, &c.

‘After this, he lays the Table or Stone
‘upon the Sepulcher, and begins this *Anti-*
‘*phona*:

*'I heard under the Altar of God the voice
'of them that were slain, saying, Why dost
thou*

'thou not judg and avenge our blood? And
'it was said unto them, Have patience for
'a little time, till the number of your Bre-
'thren be compleated.

'Then the Masons fix the Table or Stone
'upon the Sepulcher, with the consecrated
'Mortar; after which the Bishop maketh a
'Cross upon it with Chrism, saying:

'Let this Altar be sign⁺ed, and sancti⁺-
'fied. In the Name of the Fa⁺ther, and of
'the Son⁺, and of the Holy⁺ Ghost.

'After this, he incenseth the Altar from
'the right to the left side, before and above:
'And then follows this prayer:

'We beseech thee, O Lord, that our prayer
'may come before thee as incense, and all
'Christian people obtain copious gifts; that
'whosoever shall devoutly offer sacrifices to
'be consecrated upon this Altar, or receive
'such as are consecrated, he may have the
'helps of this present life, and the remission
'of all sins, and receive the grace of eternal
'redemption; Through, &c.

'Then the Bishop dips his finger in the
'holy Oyl, and makes with it five Crosses,
'viz. one in the midst, and one in every
'corner of the Altar, saying at every
'Cross:

'Let this Stone be sancti⁺fied, and con-
'secra⁺ted: In the Name of the Fa⁺ther, &c.

After

‘After this, he makes other five Crosses
 ‘in the same place, repeating the same
 ‘words. And then follows this Prayer,
 ‘with which I will conclude :

‘*Almighty, Everlasting God. sanctifie with*
 ‘*the vertue of thy Bened + iction, this Altar*
 ‘*which we, who are unworthy, consecrate to*
 ‘*thy honour, and the memory of thy Saint N;*
 ‘*and shew the reward of thy help to all that*
 ‘*invoke thee here, and trust in thee ; that*
 ‘*thou wouldst vouchsafe to accept the gifts*
 ‘*laid upon this Altar ; and let the virtue of*
 ‘*Sacraments, and the effect of Vows, be ob-*
 ‘*tain’d ; Through Christ our Lord, Amen.*

Many things are here omitted, lest I should
 be over-tedious. Give me leave to add a few
 mystical significations given by their great
Durand, of the aforesaid Ceremonies ; and
 then I will pass on to the next.

‘The four Crosses made with Holy Wa-
 ‘ter, represent the fourfold Charity which
 ‘all should have that approach the Altar,
 ‘viz. That they love God, themselves,
 ‘friends, and enemies. And these Crosses
 ‘are made in the four corners of the Altar,
 ‘to signifie, 1. That Christ by the Cross hath
 ‘saved the four parts of the World. 2. That
 ‘four ways we should bear the Cross of
 Christ,

‘ Christ, *viz.* in the heart by meditation, in
 ‘ the mouth by confession, in the body by
 ‘ mortification, and in the face by continual
 ‘ impressiō. And the Cross in the midst of
 ‘ the Altar denotes the death of Christ which
 ‘ he suffered in the midst of the earth.

‘ The Bishop’s walking seven times about
 ‘ the Altar, signifies, 1. His great care and
 ‘ vigilancy. 2. The seven Meditations which
 ‘ we should have of the seven-fold vertue
 ‘ of Christs Humility. 3. The seven ways
 ‘ of Christ from Heaven to the Virgins
 ‘ Womb, from the Womb to the Man-
 ‘ ger, &c.

1. The Altar is sprinkled seven times to
 ‘ denote, 1. That in Baptism we have seven
 ‘ gifts of the Holy Ghost. 2. That we should
 ‘ remember the seven effusions of Christs
 ‘ blood, *viz.* In Circumcision, Prayer, when
 ‘ he was whipped, crowned with thorns, had
 ‘ his hands and feet nailed, and his side pier-
 ‘ ced. The Aspersory is made of Hyssop,
 ‘ which is an humble herb, to denote the
 ‘ Humility of Christ.

‘ The Sepulcher where the Reliques are
 ‘ laid, is consecrated with four Crosses made
 ‘ of Chrism, to signifie, That we should have
 ‘ in our hearts the Four Vertues described in
 ‘ the Book of *Wisdom*, *viz.* *Prudence*, *For-*
 ‘ *titude*, *Temperance*, and *Justice*. The Re-
 liques

'liques are laid in the Sepulcher with three
'grains of Frankincense, to denote, That
'we should keep in memory the Examples
'of the Saints, with the Faith of the Trinity,
'viz. The Father, Son, and Holy Ghost.

'The Altar is incensed in five places, viz.
'the midst, and the four corners, to signifie,
'That we should exercise our five Senses;
&c. *Ration. Divin. Offic.* lib. 1. cap. 7.

3. The *Heathen* prayed before their *Altars*: so much is affirmed by *Brisssonius*, who produceth several Testimonies.

Nunc O Bacche tuis humiles advolvimur aris. Propertius lib. 3. Eleg. 15.

*Perfidus ille Deo, quamvis non perfidus urbi,
Augustum caput ante pedes curvare Minervæ.
Fictilis & soleas Junonis lambere, plantis
Herculis advolvi, genua incurvare Dianæ,
Quin & Apollineo frontem submittere gypso.
Prudentius in Apotheosi.*

*Affusus aris supplices tendo manus,
Matura poscens fata——De Formulis*
lib. 1. p. 40.

Thus our *Romanists* pray before their *Altars*. This is so clear from their daily practice, that I need not cite any *Authors*.

4. The

4. The *Heathen* washed their *Altars* every year. *Pausanias* informs us, That among the *Eleans* the *Priests* or *Soothsayers* on a certain day yearly, viz. 19 of February, carried *ashes* from the *Prytaneum*, and mixing them with water taken out of the River *Alpheus*, washed the *Altar* of *Jupiter Olympus*. In *Eliacis*.

Thus do our *Romanists* wash their *Altars* yearly with wine, water, &c. three days before *Easter*. *Durand. Rational. Divin. Offic. lib.6. cap.76. Beletbus Explicat. Divin. Officior. cap.104.* And they are washed (saith *Durand*) with a penitential-*Psalm* and *Pas-sion-Hymn*.

CHAP. VIII.

V O W S.

THE *Heathen* made *Vows* to their gods. The *Gauls* of *Insubria*, making War against the *Romans*, vow'd to consecrate a golden *Chain* to the god of War, to be made of such spoils as they took from our *Soldiers*, saith *Florus*, lib.2.cap. 4. The *Romans* had their *Votivos Ludos*, which were performed in honour of one of their gods, upon

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some special Vow made: For whenever they undertook any desperate War, one of their *Magistrates* did vow *Plays* or *Temples* upon condition they got the Victory. The Vow was put in writing, and fixed to the *Statue* of the god, with Wax; and this was called *signare vota*. *Godwin Roman. Hist. lib. 2. sect. 3. cap. 9.*

Many forms of these Vows we have recorded by *Briffonius*, *Form. lib. 1. p. 95.* And he gives us an account of certain Rites and Ceremonies observed in making these Vows, p. 107, and 108. The people of *Rome* being punished with a sore and tedious Famine (the effect of unseasonable Weather) their *Magistrates* vow'd a yearly Feast to their gods if they would make the earth fruitful. *Vossius de Origin. & progressu Idol. lib. 1. cap. 12.* This *Ovid* mentions, *Fastor. lib. 5.*

*Convenere patres, & si bene floreat annus,
Numinibus nostris annua Festa vovent.*

Thus do Papists make Vows to their Saints. *Bellarmino* affirms, 'That Vows 'may be made properly unto Saints, as unto God; but with this distinction: We vow 'to God in sign of our thankfulness to him 'as unto the *Author* of all good things; but
to

‘to Saints, in sign of our thankfulness to
 ‘them as our *Mediators* and *Intercessors*, by
 ‘whose means we receive these good things
 ‘from God. *De Cultu sanctor.* lib. 3. cap. 9.
 But *Cajetan* goes further, and saith, ‘After
 ‘the same manner is the Vow made to God
 ‘and the Saints; and, We absolutely vow
 ‘to Saints, as unto God. And he proves it
 from the *profession* made by the Brethren of
 his *Order*; for when they profess, they say,
 ‘I vow to God, and the Blessed Virgin, and
 ‘all Saints, That I will be obedient to such
 ‘and such a Governour—Whereof two pro-
 ‘mises; the one is directed to the Gover-
 ‘nour, and that is materially a Vow; the
 ‘other, which is formally a Vow, to God
 ‘and the Saints together. And he gives this
 ‘reason, Because they are Gods *participa-*
tivè. It were easie to give you several forms
 of their Vows made to Saints, but I’ll only
 mention that of offering one’s self to the B.
Virgin Mary, to be admitted into her *Con-*
fraternity. *Rosar.* p. 36.

‘Thrice Sacred *Virgin Mary* Mother of
 ‘God! I N.N. though most unworthy to
 ‘be registred amongst your Servants; yet
 ‘mov’d (by that Goodness the Angels ad-
 ‘mire in you) to an ardent desire of ho-
 ‘nouring you, loving and serving you; do
 ‘here this day with all possible humility,

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since-

' sincerity and devotion (in the presence of
 ' my Guardian-Angel, and the whole Court
 ' of Heaven) make choice of you for my
 ' singular Lady, Advocate, and Mother, firmly
 ' purposing to honour, love, and serve you
 ' with all filial duty, diligence, and fidelity ;
 ' and to procure (as much as it shall lye in
 ' my power) that all others may do the
 ' same. I therefore most heartily beseech
 ' you (O merciful and compassionate Mo-
 ' ther) by the precious blood which your
 ' dearly beloved Son, my blessed Saviour,
 ' shed for me in his bitter Passion, That you
 ' will be graciously pleased to receive and
 ' admit me into the number of your devout
 ' Clients, as one dedicated to your perpe-
 ' tual Service.

' Be you favourable to me (O Blessed
 ' Lady), and obtain for me of your All-
 ' powerful Son, that I may so behave my
 ' self in all my thoughts, words, and acti-
 ' ons, as never more to think, speak, or act
 ' any thing displeasing to his Sacred Ma-
 ' jesty.

' Grant furthermore (O my good and
 ' gracious Mother) that I may never forget
 ' you, nor forfeit this my now-made Pro-
 ' mise (or Vow) of honouring, loving, and
 ' serving you all the days of my life ; that so I
 ' may never be forgotten, forsaken nor aban-
 doned

‘doned by you ; but be always protected,
‘aided, and assisted by you, especially in the
‘hour of my death. *Amen.*

And as *Pagans* made Vows to their gods
in time of distress ; so do *Papists* to their
Saints. *Turfellin* tells us, ‘ That *Laurence*
‘*Medices*, when oppressed by the Arms of
‘*Zistus* the Pope, vow’d to the Virgin of
‘*Loretto* a silver Statue of great value. *Hist.*
‘*Lauret.* lib. 2. cap. 4. And he relates (cap.
‘24.) a great danger which Pope *Clement*
‘escaped by the protection of this Blessed
‘Virgin. The City of *Rome* being taken
‘by the *Imperialists*, he retir’d into the Ca-
‘stle of *Adrians Fort*, where he was closely
‘besieged ; and not being able to hold out
‘any longer, he implor’d the help of the
‘*B. Virgin*, by a solemn Vow, which was to
‘good purpose, for soon after he was deli-
‘vered from the rage and fury of his Ene-
‘mies.

‘The City of *Firmo* (saith the same Au-
‘thor) presented the Virgin *Mary* with a
‘Silver Image of thirty three pound weight,
‘with this Inscription :

‘In performance of a publick Vow, the
‘City of *Firmo* dedicated this Silver Image
‘to our B. Lady of *Loreto*, for the recovery
‘of their Commonwealth, *lib.4. cap.13.*

‘*Polixena Perneftaina* presented to the
G 3 *B. Virgin.*

‘*B. Virgin*, the Image of *S. Gerion* in Armour, inclosed in a worthy Case. The Armour it self is adorn’d with Silver and Gold, and on the Martyrs head doth stand a Crown of precious stones, &c. This was a votive Gift to the *B. Lady of Loreto* for restoring health unto her Husband, *lib. 5. cap. 21.*

To these might be added many other Instances, which I shall pass over for brevity sake.

Their conformity herein with the old Pagans, is acknowledged by *Polydor Virgil*. As often as any part of the body is hurt or diseased; as for example, the head, foot, breast, &c. we presently make vows to God and his Saints, to whom when health is restored, we immediately offer that hand, foot, or breast, that is, the Image of it made of gold, silver, and sometimes of baser metal and matter. Concerning which practice, any one that is but modestly scrupulous, perhaps will say, that he knows not whether we emulate the Religion of the ancient Pagans, or their Superstition. *De Invent. Rer. lib. 5. cap. 1.*

CHAP. IX.

TEMPLES.

I. **T**HE *Heathen* dedicated *Temples* to their gods, 1 *King*.16.32. 2 *King*.5.18. They commonly boasted of Seven stately *Structures* that were called, *The Seven Wonders of the World*: The first was the *Wall of Babylon*, and the pleasant *Gardens* which Queen *Semiramis* planted; About this Work Three hundred thousand men were continually employed for many years. The second was the *Labyrinth of Egypt*, in which Sixteen sumptuous *Palaces* were built. The third was the *Pyramids of Egypt*, which were of a prodigious height. The fourth was the *Mausoleum of Caria*, which Queen *Artemisia* built as a Sepulcher for her deceased Husband *Mausolus*. The fifth was the *Colossus of Rhodes*, which was before mention'd. The sixth was the *Statue of Jupiter Olympus*, made by *Phidias*, an hundred and fifty Cubits high. But the greatest *Wonder*, and most incomparable *Work*, was the *Temple of Ephesus*, dedicated to *Diana*; It was 425 foot long, and 220 broad, and 127 stately Pillars were in it; Every one of

them had been the sole enterprize and work of a King. And many other *Temples* very rich and magnificent, were dedicated to the Heathen gods; the Temple of *Athens* to *Minerva*, and another in the same City to *Mars*, where the Judges did meet to examine Causes of Life and Death. The *Temples* also dedicated to *Neptune*, *Vulcan*, *Saturn*, *Æsculapius*, *Hercules*, *Vesta*, *Janus*, &c. are noted by Authors to have been stately *Structures* worthy of the *Roman* Grandeur: As also the *Pantheon*, consecrated to all the gods. And the *Temples* all over the World were very magnificent. I shall not stand to name them. It's sufficient to know, that *Princes* and *Nations* did employ their Riches and ingenious Inventions of *Architecture*, only in the building of *Temples* to their gods.

That our *Romanists* herein agree with the old *Pagans*, is most evident, and confessed by their great *Baronius*. *In dedicatione Templorum multa fuisse Gentilibus cum veræ pietatis Cultoribus similia ex Suetonio intelliges: That in the dedication of Temples many things were alike to the Gentiles and Christians, thou mayest learn out of Suetonius. Annal. Tom. 1. ad annum.*

To build Temples to their gods was the greatest part of Gentile superstition, in
imi-

imitation of whom Christians begun to build Temples to their Saints. Cornel. Agrippa de Vanit. Scientiar. cap. 54. Our Romanists dedicate Churches to their Saints; as to the *Virgin Mary*, *S. Peter*, *S. Paul*, *S. John*, *S. Denis*, *S. Martin*, *S. Nicholas*, &c. And as the Pagans dedicated their *Pantheon* to all their Gods, so do Papists dedicate Churches to all their Saints. *Durantus* speaking of the *Pantheon* in Rome, saith: *That Temple dedicated to Devils, was by Boniface 4. with the consent of the Emperor Phocas consecrated to the honour of the B. Virgin, and all Saints.* De Ritib. Eccles. Cathol. Lib. 1. cap. 4. *Bellarmin* not only saith, that Temples are built to God in Honour of the Saints, or that they are called by their Names, though dedicated and consecrated to God: but affirms, *That these sacred Places are rightly built and dedicated not only to God, but also to the Saints.* De Cultu Sanctor. Lib. 3. cap. 4. I grant, afterwards he makes a distinction *inter Tempia & Basilicas*, and saith; *That they are dedicated to God quâ Tempia and to Saints quâ Basilica.* But 'tis clear from the *Fathers*, even those cited by him, that these Names are *synonymus*: so that this Jesuitical distinction is a vain subterfuge, and meer delusion;

sion; as if diverse Names could change the nature of a thing: as if an Adulteress prostituting her self under several Names could purge her self from that foul sin.

2. The *Heathen* consecrated these *Temples* with certain *Prayers* and superstitious *Ceremonies*.

First, Some *Ceremonies* were observed before the *Temple* was built, of which *Brissonius* hath given us an account. *De Formul. Lib. 1. p. 113.*-- *Rosinus Antiquit. Roman. Lib. 2. cap. 2. Alexander ab Alexandro in Genial. dier. Lib. 6. cap. 14.* But most fully the Learned Dr. *Godwin* in these words (most of which we find in *Tacitus Histor. Lib. 4. cap. 20.*)

‘When the *Place*, where the *Temple* should
 ‘be built, had been appointed by the *Augurs* (which appointing or determining of
 ‘the *Place* they called *Effari Templa, & si-*
 ‘*stere Fana*) then did the *Party*, which
 ‘formerly in time of need, upon condition of
 ‘help from the Gods, had vow’d a *Temple*,
 ‘call together they *Aruuspices*, which should
 ‘direct him in what form the *Temple* should
 ‘be built; which being known, certain
 ‘*Ribbands* and *Fillets* were drawn about
 ‘the *Area* or plat of ground, with *Flowers*
 ‘and *Garlands* strewed underneath, as it was
 ‘probable, to distinguish the limits of this
 ‘ground

‘ground now to be hallowed. Then certain
 ‘Souldiers marched in with boughs in their
 ‘hands, and after them followed *Vestal* Nuns
 ‘leading young Boys and Maids in their
 ‘hands, who sprinkled the Place with holy
 ‘Water. After this followed the *Prætor*,
 ‘some *Pontife* going before, who after the
 ‘*Area* had been purged by leading round a-
 ‘bout a Sow, a Ram, and a Bull, sacrificed
 ‘them, and their entrails being laid upon a
 ‘turf, the *Prætor* offered up Prayers unto
 ‘the gods, that they would bleſs thoſe holy
 ‘Places, which good Men intended to de-
 ‘dicate unto them. This being done, the
 ‘*Prætor* touched certain ropes, wherewith
 ‘a great ſtone, being the firſt of the founda-
 ‘tion was tyed; together with that, other
 ‘chief Magiſtrates, Priests, and all ſorts of
 ‘people did help to pluck that ſtone, let it
 ‘down into its place, caſting in wedges of
 ‘Gold and Silver, which had never been
 ‘purified, or tried in the fire. Theſe Ce-
 ‘remonies being ended the *Aruſpex* pro-
 ‘nounced with a loud voice, ſaying; Let
 ‘not this work be unhallowed, by conver-
 ‘ting this ſtone or gold into any other uſe.

Hiſtor. Rom. Lib. 1. cap. 20.

Secondly, Other Ceremonies were ob-
 ſerved after the *Temple* was built. *Fanum*
 a *Temple* comes from *fando*; becauſe the

Pon-

Pontife, when he consecrates a Temple, speaketh certain words. *Briffon. de Form. Lib. 1. p. 113.* And a little after, he sets down the form of words used, and other ceremonies observed in the consecration of their Temples. And that they were consecrated only by *Pontifes*, *Durandus* produceth several testimonies out of *Livius*, *Vopiscus*, &c. *Lib. 1. cap. 24. num. 9.*

Thus our *Romanists* consecrate the Churches dedicated to their Saints; wherein they are not less superstitious than the old *Pagans*. Indeed *Durand* derives this dedication or consecration from the practice of the *Jews* and *Gentiles*; and *Durandus* urgeth the latter as an argument for it. *De Ritib. Eccles. Cath. Lib. 1. cap. 24.*

First, They consecrate the ground, where the Church is to be built; and the form and manner of it is thus prescribed in the *Roman Ritual* and *Pontifical*.

‘The Place being appointed by the Bishop, where the Church is to be built, the day before the first Stone is to be blessed or consecrated, the Bishop or some Priest deputed by him, fixeth a venerable Cross of wood, where the Altar is to be erected.

‘The next day the Stone to be laid in the foundation of the Church (which must be four square and the Corner stone) is consecrated.

‘secrated after this manner. The Bishop,
 ‘or his Deputy having put on his Robes,
 ‘and standing in the place where the Church
 ‘is to be built, blesseth the Salt and Water,
 ‘and while the Clergy is singing an *Anti-*
 ‘*phona*, and *Psal* 83. sprinkles the place
 ‘where the Crofs is set with holy Water.
 ‘The Psalm being ended, the Bishop or De-
 ‘puty, turning himself towards the place
 ‘thus sprinkled, prayeth:

‘O Lord God, though Heaven and
 ‘Earth cannot contain thee, yet thou art
 ‘pleas’d to have a House upon Earth, where
 ‘thy Name may be always called upon: We
 ‘beseech thee, visit this place with the se-
 ‘rene aspect of thy Piety, the merits of the
 ‘Blessed *Mary*, ever a Virgin, and *B. N.*
 ‘(naming the Saint in whose Honour and
 ‘Name the Church shall be built) and by
 ‘the infusion of thy grace purifie it from all
 ‘defilement, and being purified preserve it;
 ‘and thou who didst compleat the devotion
 ‘of thy beloved *David* in the work of his
 ‘Son *Solomon*, vouchsafe to perfect our de-
 ‘sires in this work, and let all spiritual
 ‘wickedness fly away. Through our, &c.
 ‘*Amen.*

‘Then the Bishop or Priest blesseth the
 ‘first Stone, saying:

‘O holy Lord, Father Almighty, Eternal
 ‘God,

‘God, be pleased to bless ✕ this Stone to
 ‘be the foundation of the Church in honour
 ‘of s. N. Through our Lord, &c. Amen.

‘Then he sprinkles the Stone with holy
 ‘Water, and with a Knife makes the sign
 ‘of the Croſs in every part of it, ſaying;
 ‘in the Name of the Fa + ther, and of the Son
 ‘+, and of the Holy + Ghoſt. And then this
 ‘Prayer.

‘Bless, O Lord, this Creature of Stone,
 ‘and grant by the invocation of thy holy
 ‘Name, that whoſoever ſhall with a pure
 ‘mind aſſiſt in the building of this Church,
 ‘may obtain ſoundneſs of body, and health
 ‘of ſoul. Through, &c.

‘And after ſome other Ceremonies
 ‘(which I omit for brevity ſake) the Bi-
 ‘ſhop, or his Deputy toucheth the Stone,
 ‘and puts it in the foundation, ſaying:

‘In the Faith of Jeſu Chriſt, we lay this
 ‘fiſt Stone in this foundation; in the Name
 ‘of the Fa + ther, and of the Son +, and of
 ‘the Holy + Ghoſt; that true Faith may
 ‘flouriſh here, and the fear of God, and
 ‘brotherly love; and that this place may be
 ‘deſtinated to Prayer, &c.

‘And when the Maſon hath laid the Stone
 ‘with Mortar, the Biſhop ſprinkles it with
 ‘holy Water, ſaying: *Sprinkle me with*
 ‘*Hyſop, O Lord, and I ſhall be clean; and*
 ‘*wāſh*

‘ wash me, and I shall be whiter than
‘ snow.

‘ After this he sprinkles every part of the
‘ place, where the Church is to be built (if
‘ it be not covered); but if it be covered,
‘ then he walks round about sprinkling the
‘ foundation of the Church.

Many other Ceremonies are observed
and Prayers added, which I must pass o-
ver. *Pontificale Rom.* p. 199. — *Ritual.*
Roman. p. 241. —

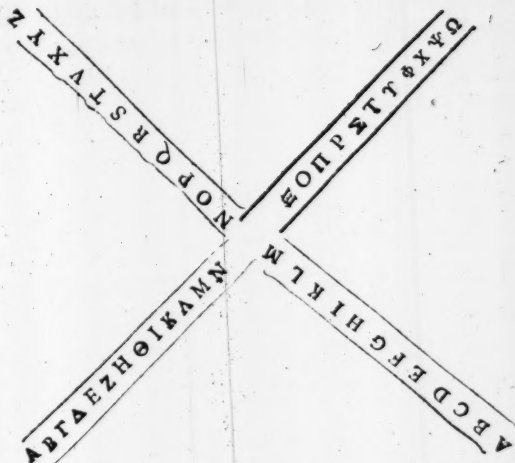
And that they cast in silver and gold with
the first Stone (as the *Heathen* did) *Hospi-*
nian gives us two *Instances* out of *Brus-*
chius. *De Origine Templor.* *Lib. I.* cap.
11.

Secondly, They consecrate the Church
after it is built. And that their *Ceremonies*
used herein are as superstitious, idle, and
ridiculous, as those of *Pagans*, needs no
other proof than the meer relation and my-
stical signification of them. And here I
will follow their *Durandus Rational. Divin.*
Officior. *Lib. I.* cap. 6. and *Durandus de Ri-*
tibus Eccles. Cathol. *Lib. I.* cap. 24.

‘ All being put out the Church, except a
‘ Deacon who remains shut within, the Bi-
‘ shop halloweth the water mixed with Salt
‘ before the door of the Church: and in the
‘ mean time twelve *Candles* burn within be-
‘ fore

'fore twelve *Crosses* painted on the Walls.
 'After this, the Bishop, the Clergy and
 'People following him, goes three times a-
 'bout the Church, and with a Branch of
 'Hysop sprinkles the Walls with holy Wa-
 'ter, and every time coming to the door,
 'smites it with his *Pastoral Staff*, saying,
 'Lift up your heads, O ye Gates, and be ye
 'lift up, ye everlasting doors; and the King
 'of Glory shall come in. And the Deacon
 'within answereth; *Who is this King of*
 '*Glory?* To whom the Bishop replies; *The*
 '*Lord strong and mighty, the Lord mighty in*
 '*Battel.* At the third time the door being
 'opened, the Bishop with a few Ministers
 'enters the Church, saying; *Peace be to this*
 '*house, &c.* Then he begins at the left Cor-
 'ner of the *East* to write with his *Pastoral*
 '*Staff* on the Pavement, sprinkled with
 'ashes, the *Greek Alphabet*, to the right
 'Corner of the *West*; and again from the
 'right Corner of the *East* the whole *Latin*
 '*Alphabet* to the left Corner of the *West*,
 'viz. in this Form according to the *Roman*
 '*Pontifical.* p. 222.

' Then



‘ Then the Bishop makes new *Holy-water*
 ‘ mixed with Salt, Ashes, and Wine; where-
 ‘ with he sprinkles the Altar, Walls, and
 ‘ Pavement of the Church.

‘ After this he anoints with *chrism* the
 ‘ Twelve *Crosses* painted on the Walls, say-
 ‘ ing, *Let this Temple be sancti + fied; In*
 ‘ *the Name of the Fa + ther, and of the Son +,*
 ‘ *and of the Holy + Ghost.*

Lastly, These and other *Ceremonies* be-
 ing ended, the Bishop celebrates *Mass*.

And then follows the mystical significati-
 on of these *Ceremonies*.

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' The *Holy-water* wherewith the Church
 ' is sprinkled, signifies *Baptism*, because the
 ' Church after a certain manner is baptized.
 ' And the water is mixed with salt, to denote
 ' our Prudence, which is the condiment
 ' of all Vertues, as Salt is of all Meats. Again,
 ' the threefold sprinkling of the Church
 ' within & without with this *Holy-water*, sig-
 ' nifies the threefold immersion in *Baptism*:
 ' And this is done for three reasons: 1. For
 ' the expulsion of evil Spirits. 2. For the
 ' purgation and expiation of the Church.
 ' 3. For the removal of every Malediction.
 ' For the Earth from the beginning was sub-
 ' ject to a curse, because man fell by its
 ' fruit; but the Water was under no curse;
 ' Hence our Saviour did eat fish, and we do
 ' not read that he ate flesh, except of the
 ' *Paschal Lamb*. And this sprinkling in
 ' their going about the Church, signifies
 ' the care that God hath of his, who sends
 ' his Angel to guard those that fear him. A-
 ' gain, the Bishops thrice going about the
 ' Church, denotes our Saviour's threefold
 ' *Circuit* for the sanctification of the Church:
 ' The first was, when he came from Heaven
 ' to Earth. The second, when he descend-
 ' ed from Earth into *Limbus*. The third,
 ' when he ascended from thence into Hea-
 ' ven. It also signifies the threefold state of
 those

those that shall be saved, viz. Virgins,
Continent, and Married persons.

2. The twelve lighted *Candles* signifie
(according to *Rabanus Maurus*) the twelve
Patriarchs and *Apostles*; or (according to
Ivo) that the shining and burning light of
the *Apostles* is to be commended.

3. The Bishop's thrice smiting of the
door with his *Pastoral Staff*, shews that
the Powers of Heaven, Earth, and Hell,
yield unto him; and that Christ hath a
threefold right to his Church. Again, by
this threefold smiting of the door with his
Staff, is understood the preaching of the
Gospel. And the opening of the door de-
notes, that by the preaching of Pastors, In-
fidels are converted to the Faith. The Dea-
con's *Interrogation*, *Who is the King of*
Glory? signifies the peoples ignorance of
Christ. And the Bishop knocks thrice,
Because that is the most noted and sacred
Number; and because without the invo-
cation of the *Trinity*, there is no Sacra-
ment in the Church.

4. The door being opened, the Bishop
enters, to note, that nothing is able to re-
sist his *Office*. when rightly executed; ac-
cording to that, *Lord, who can resist thy*
power? And he enters the Church with
two or three, that in the mouth of two

‘or three *Witnesses*, every word of *Conse-*
‘*cration* may be confirmed; or because few
‘were present when Christ in his *Transfigu-*
‘*ration* pray’d for the Church. And when
‘the *Bishop* is entred, he saith, *Peace be to*
‘*this House*, because Christ came into the
‘world to make peace between God and
‘Man.

5. ‘The *Bishop* begins at the left corner
‘of the East, and goes to the right corner of
‘the West; and then at the right corner of
‘the East, to the left of the West, writing on
‘the *Pavement*, sprinkled with ashes, the
‘whole *Alphabet* in *Greek* and *Latin*: 1 By
‘the *Alphabet* we are to understand the first
‘*Principles* and *Rudiments* of the Christian
‘Faith, according to that of the Apostle,
‘*Heb.* 5. 2. 2. This *Alphabet* is written in
‘*Greek* and *Latin*, and not in *Hebrew*, be-
‘cause the *Jews* departed from the Faith.
‘3. It is written in an oblique (after the man-
‘ner of a *Cross*), and not a direct line, Be-
‘cause no man can attain to this holy know-
‘ledg, who receives not the *Mystery* of the
‘*Cross*. 4. He goes from the left corner of
‘the East, to the right of the West; and then
‘from the right corner of the East, to the left
‘of the West; where we have a two-fold fi-
‘gure: 1. Of the *Cross*, signified in such a
‘*Scheme*. 2. The collection both of *Jews*
and

‘and *Gentiles* into one Church. And he begins at the left corner of the *East*, to shew that Christ was born of the *Jews*; and goes to the right corner of the *West*, to shew that though Christ was born of the *Jews*, the Doctrine and belief of his *Incarnation* and *Passion* was received by the *Gentiles*. And his going from the right corner of the *East* to the left corner of the *West*, seems to signifie, that when the fulness of the *Gentiles* is come, all *Israel* shall be saved.

6. ‘Twelve *Crosses* are painted on the *walls* for three reasons: 1. To affright Devils. 2. To be *Ensigns* of Christ’s Triumphs. 3. To excite Devotion. And these *Crosses* are anointed with *Chrism*, and have *Candles* burning before them, to signifie, that the Twelve *Apostles*, who received the first fruits of the Spirit, have revealed the Mystery of the *Cross* to all *Nations*. And so much for the mystical signification of these *Ceremonies*, and the second particular.

3. The *Heathen* beautified their *Temples* with many noble *Gifts*, and much costly *Furniture*. The *Capitol* in *Rome*, consecrated to *Jupiter Imperator* upon *Mount Torpeius*, was adorned with the *Statues* and *Images* of all the gods. *Maiolus* mentions

a *Temple* in *Upsalia*, of such splendor and glory, that the Pavement, Walls, and the very Pillars of it were covered with Gold, *Dies Canicul.* p. 405. And *Ruffinus*, speaking of the *Temple* of *Serapis*, saith, that the Walls within were covered with Plates of Gold, *apud Maiol. ibid.* The Heathen when in any distress or danger, frequently vowed to enrich and adorn the Temples of their gods with magnificent gifts.

*Hinc Augusta nitent sacratis munera Templis
Aurea, Phœbeis certantia Lumina Templis.
Manilius apud Rosin. Antiq. Rom. lib. 2.
cap. 2.*

*Instituit pulchram, solidavit robore Templum,
Capit, perfecit donisq; ornavit, & auxit.*

And a little after he adds :

*Plurima votorum sacravit dona suorum,
Immensoque, pium ditavit munere Templum.
Corippus Africanus apud eundem.*

Tertullian, speaking of the old Romans, saith, *Deum victimis, Templum donis honorastis: Te have honoured God with Sacrifices, and beautified the Temple with gifts.* *Apol. cap. 26.*

Thus do *Papists* adorn and beautifie their Churches.

Churches. For this their great Doctors urge many Arguments: *Bellar. de Cultu Sanctor. lib. 3. cap. 6. Stapleton Antidota Evangelica in Caput. 12. Johannes Durantus de Ritib. Eccles. lib. 1. cap. 4.* And *Durandus* and *Belethus* tell us, That this adorning consisteth in three things, viz. in the decking and trimming of the Church, Quire, and Altar.

‘The Church (that is, the body of the Church) is to be adorned with Curtains and Princely Hangings of Silk and Arras, the Quire with Tapistry, or Hangings wrought with Pictures of divers colours, &c. the Altar with rich Coverings, Cru-fices, Phylacteries &c. *Rational. Divin. Officior. lib. 1. cap. 3. numb. 23—Explicat Divin. Officior. cap. 115.*

And answerable hereunto is their Practice, as all Travellers into those parts where the Roman Religion is established, and Historians declare. The Palaces of Princes come far short of many of their Churches in splendor and glory. How richly and magnificently the Church of *Loreto* is adorned by Popes, Kings, and Emperors, *Turfelin* gives us a large account. ‘Pope *Julius 2.* beautifi’d this Church with many noble gifts. He enriched the high Altar with sacred Ornature, viz. an excellent Sute of

‘Cloth of Gold, a Silver Cross of Forty
 ‘pound weight, gilt, and carved with rare
 ‘art; two Candlesticks a cubit and an half
 ‘high, of twenty six pound weight, being
 ‘of the same substance and work: *Histor.*
Lauret. lib. 2. cap. 12. Francis Cajetan, a
 ‘Noble-man of *Rome*, gave Golden Orna-
 ‘ments for the Altar; *Cardinal Arigonio*
 ‘other Vestments of Silver, and beset with
 ‘Pearl; and the *Cardinal of Urbine* most
 ‘of the Sacred Ornature of his Chappel,
 ‘which was very rich and costly; *lib. 4. cap.*
13. lib 5. cap. 1.

4. The *Heathen* every year celebrated
 the *Dedication* of their *Temples*, which they
 called the *Feast of Dedication*. *Hospinian*
 mentions a famous *Fountain* in *Italy* called
Juturna, from which the *Romans* fetched
 water for all their *Sacrifices*. At this *Foun-*
tain a Temple was built, and dedicated to
Juturna; and the *Dedication* of it was so-
 lemnly observed on the *Ides of January*,
De Origine Festor. Pagan. lib. 2. cap. 8. p. 51.
 And on the 17 of *February* (or then-about)
 was celebrated the *Dedication* of the Tem-
 ple *Concordia*, which *Camillus* vowed upon
 a great dissention in *Rome* between the *Senat*
 & common people, saith the same *Author*, p. 52

The Emperor *Adrian* built a Temple to
Fortune, and the day of its *Consecration*
 was

was yearly observed by the *Romans* as a great *Festival*. And so was the Dedication of the Temple to *Jupiter Victor*, to the Mother of the Gods, &c. as the Learned *Hospinian* proves out of their own *Authors*. On these days they feasted, sported---after their religious *Rites* were over.

Thus our *Romanists* celebrate every year the *Dedication* of their

Churches. *Solemnitates dedicationum Ecclesiarum per singulos annos solemniter*

Our Wakes in many Towns of England, are grounded upon this Popish Custom.

sunt celebrandæ; The solemnities of the Dedications of Churches, are to be solemnly observed every year; Gratian de Consecrat. Dist. 1. cap. 16. We have a particular Office appointed for this day in the *Roman Missal*, p. 48. and in the *Missal* of *Sarisbury*, p. 173. the several parts of which Office are explicated by *Durandus*, *Rational. Divin. Officior.* lib. 7. cap. 48.

And as the *Heathen* did, so *Papists* do, after the Service is over, spend the rest of the day in *feasting*, *drinking*, and *sporting*. *Gregory* the first, in an Epistle to *Mellitus*, permitted the *English* on the day of the *Dedication* of their Churches, to celebrate the solemnity with *Feasting*---as the *Pagans* did. *Beda Eccles. Histor.* lib. 1. cap. 30. And this *Custom* of *Feasting* on these days, is derived

rived from the *Heathen*, and condemned by *B. Rhenanus Annot. ad Lib. Tertulliani de Corona Militis*.

Their *Ceremonies* and *Exorbitances* (wherein they seem to exceed the old *Pagans*) are thus described by *Naogeorgius apud Hospinian. de Orig. Fector. Christian. P. 114.*

Templi sacrati celebrantur festa quotannis, Catholice nimis. E turri suspenditur alta Vexillum crucis, & redolenti gramine templi Sternitur omne solum: ramisq; virentibus ara, Suggestumq; nitet, sellæq; omnesq; columnæ. Panduntur tabulæ, idolorum armaria, pictæ, Præcipue vero sertis habitusq; Patronus Excolitur diti, atq; sua resplendet in ara. Pastor pastores alios invitat, & ipsa Scorta jubet simul adduci, turbasq; nothorum. Undiq; conveniunt quoq; vicini atq; remoti Ruricolæ, pars sponte sua partimq; vocati. Arma ferunt omnes, gladios, venabla, secures, Bombardas, fustes, ferratas atq; bipennes. Adveniunt juvenes culti, comptæq; puellæ. Caupo disponit mensas, & pocula profert Omnia venturis: neutrum spes fallit avara, Namq; fere referunt summa ex hoc commoda Præ cunctis aliis, &c. (festo

CHAP. X.

G I F T S.

1. **T**HE *Heathen* offered *Gifts* unto their gods. This hath been sufficiently cleared in several *Instances*; yet a few more I will add in this place. *Adrian* the Emperor offer'd unto *Juno* a *Peacock*, her beloved *Bird*, of pure Gold, with wings round about; at the Extremities he caused all manner of sparkling and precious Stones to be put, that they might serve in lieu of eyes, and represent the perfect form of a *Peacock*, *Marius d' Assigni*, p. 21. The *Gauls* of *Insubria* promised to offer the *Armours* of the *Romans* to *Vulcan*; but (saith *Florus*) it fell out otherwise: for *Verdumarus* their King was slain, and *Marcellus* hung the third *Opima*, that is, magnificent and pompous spoils, which since the reign of *Romulus* had been offered to *Jupiter*, *Feretrinus*, *Hist. Roman.* lib. 2. cap. 4. In a word. the old *Romans* upon every eminent deliverance offer'd very splendid *Gifts* to that god who was the supposed *Author* of it.

And thus do *Papists* offer *Gifts* unto their

their *Saints*. This is clear from the *Offices* appointed for them.

Sanctifie, we beseech thee, O Lord, these Gifts which we offer in veneration of S. Nicholas thy Bishop---Missale sec. us. Sar. in ejus Festo. Respect, we beseech thee, O Lord, the gifts of thy people offer'd in honour of S. David thy Confessor----Idem in ejus Festo.

O Lord, we beseech thee, accept the Gift offer'd in honour of thy Virgin. S. Praxedis---Idem in ejus Festo.

The like Prayer we have in the Feast of *S. Patrick*, *S. Benedict*, and many others in the foresaid *Missal*.

Turfellin spends a considerable part of his Book, entit'led the *History of the Lady of Loreto*, in recounting the Gifts presented by *Popes*, *Princes*, *Noble-men*, &c. to that one Saint. 'The *Citizens of Recanati*, 'upon their deliverance from a grievous 'Plague, which they imputed to that *Vir-* 'gins Intercessions, gave unto her a golden 'Coronet beset with precious Jewels, *l. 2. c. 8.*

'George Monachus of Padua gave a Silver 'Image of our Blessed Lady, of five pound 'weight. *Cardinal Tranensis* another of 'the same substance and form, but of 'double weight, *lib. 2. cap. 9.*

'Albertus Marquess of *Aquaviva*, sent his 'own Image of Silver of ten pound weight. 'Albertus Duke of *Bavaria*, a great Cross of 'Emeralds

‘Emeralds, garnished with Gold and Carbuncles, and set as it were in a Mountain of Chrystal. *Lib. 5. cap. 1.*

2. The *Gifts*, which the *Heathen* offer’d to their Gods, had the cause of their Oblation for the most part ingraven upon them, or expressed in *Tables* hung up in the Temple of that God, to whom they were presented. Take two or three of these *Inscriptions*, as I find them recorded by *Brisssonius de Formulis*, *Lib. 1. p. 117.*

Minervæ memori Cælia Juliana indulgentia medicinarum ejus infirmitate gravi liberata, D. P. Again,

Soli sacrum pro salute Cl. Juliani Pr. Ur. Præf. Annoneti. Julius Balbillus S. Sol. ded. XIII. Kal. Febr.

And when the Gift was *votive*, that was also put into the *Inscription*, saith the same *Author*.

Q. Servilius vulnere servatus Herculi Deo invicto signum æreum ex voto posuit pro Martem Argenteum in magna ara. Again,

Silvano sancto C. Aucturninus Medicus Lud. Gallic. porticum & Exedram & signum æneum voto suscepto libens merito dedit. Kal. Maii. L. Martio & sex. Coss.

Thus do Papists many times engrave upon their *Gifts* to Saints, the cause of their Oblation. To clear this take a few *Instances* out of *Turfellin*. *Mary*

Mary of Aragon Marquesse of Guasto gave unto the Lady of Loreto the silver Image of a young Man, wherein the cause is written in manner following.

Mary of Aragon Marquesse of Guasto, sent it in performance of a Vow, for restoring health to Anthony, a young Man, my Brothers Son.

Lib. 3. cap 8.

*' Stephen Bathorius Prince of Transilvania
' (whom they call the Vayvode) sent to the
' B. Virgin of Loreto for a Gift, a silver Image
' of our B. Lady, almost a Cubit and an half,
' of excellent Workmanship, and curiously
' inlay'd with gold. At whose feet the Vay-
' vode himself being all in armour is expres-
' sed in a silver Image, as if he were praying ;
' which the Inscription of the base declareth
' to be a Votive Gift.*

The magnificent Lord Stephen, Earl of Bathor, Vayvode of Transilvania, Earl of Siculum, and Judg of the Court of the most excellent Prince Matthias, by the Grace of God King of Hungary, Bohemia, &c.

*Dedicated this silver Image, in honour of God, and his most Blest Mother ;
For*

For that by the Intercession of the said glorious Virgin, he was delivered from a certain great danger in the Year

M. CCCC. LXXXIX.

Lib. 2. cap. 6.

I will add but one more. ‘*Henry* the
 ‘ third King of *France* sent a Princely *Gift* to
 ‘ the *Virgin of Loreto*; viz. a worthy *Cup*, to
 ‘ obtain *Issue-male* by her *Intercession*; a *Gift*
 ‘ for substance and work most excellent. For
 ‘ the *Cup* it self is of hollowed Gem, at this day
 ‘ call’d the *Azure-stone*. Tis also very big, and
 ‘ intermingled with golden Veins, the *Co-*
 ‘ ver whereof is of turned *Chrystal* set in
 ‘ gold, and adorn’d with many excellent
 ‘ *Jewels*. In the *Top* of the *Cover* an Angel of
 ‘ Gold doth hold in his hand a *Lilly* of *Dia-*
 ‘ *monds*, the Arms of the Kingdom of
 ‘ *France*; which *Lilly* doth consist of three
 ‘ *Diamonds* joyned together in the gold
 ‘ with admirable art. The foot of the *Cup*,
 ‘ being *Emerald*, is bound about, and sup-
 ‘ ported with gold, and beautified with pre-
 ‘ cious Stones, and rich *Orient Pearls*. In
 ‘ the bottom of the foot, the Giver, and
 ‘ and the Cause of his Gift, is engraven in
 manner following.

O *Queen*, who by thy worthy Son
 Didst joyful blessing bring
 To all the World, blest with a Son
 The Kingdom, and the King.

Henry III. King of France, and Polonia,
 the Year of our Salvation.

M. D. L XXXIV.

Lib. 5. cap. 4.

I will conclude this with the words of *Polydorus Virgil*: The Priests and others (saith he)
 ‘who reaped the Profit, excited the People to
 ‘offer liberally, whose Gifts they hung in
 ‘publick places, and added Titles to them,
 ‘that so the Names of the Persons might be
 ‘better known both to the Saints, and to
 ‘Men. Thus a great part of the people
 ‘were induced sometimes to make long
 ‘journeys, that they might visit such an I-
 ‘mage, and leave their Gifts there: and in
 ‘so doing they thought enough was done,
 ‘though all other duties both of piety and
 ‘charity were omitted. *De Inventor. Rerum.*
 ‘*Lib. 6. cap. 13.*

3. The Heathen offered these Gifts upon
 the Altars erected to their Gods.

Dona ferunt, onerantq; aras——

Virgil *Æneid. Lib. 2.* And *Lib. 12.*

Cumulant altaria donis.

More

More Testimonies are produced by *Brissonius de Formul.* lib. 1. p. 30.

Thus do our *Romanists* offer these *Gifts* to *Saints* upon their *Altars*. One Instance will be sufficient to clear both this, and that *Papists* have a greater love and respect for their *Saints*, than for *Christ* himself.

The Church of *Canterbury* (saith Mr. *Foulis*) before the dissolution of *Abbies*, had three several *Altars*; one dedicated to *Christ*, another to the Virgin *Mary*, and another to *Thomas Becket*. The yearly *Offerings* at these will shew the peoples affection; take an Instance or two out of the old *Leger-Book* of that Church.

This Year.

The Oblations offered at the Altar of the

Virgin Mary ————— 53 5 6 0

Item, At the Shrine of *S. Tho-*

mas Becket ————— 832 12 3 6

Item, At *Christ's* Shrine ——— 003

2 2 0

The next Year.

Item, To the Blessed *Virgin* ——— 004

1 8 q

Item, To *S. Thomas* ————— 954

6 3 0

Item, To *Christ* ————— 000

0 0 0

Thus *Papists* offer *Gifts* to *Saints*, and upon their *Altars*, even as *Pagans* did to their gods.

C H A P. XI.

S A C R I F I C E S.

THE *Heathen* offered *Sacrifices* in honour of their gods. This is most evident from all Histories both Sacred and Prophane. Here a choice was made of *Animals* according to the disposition of the gods to whom the Sacrifice was to be offer'd. For *Mars* loved no creatures but only such as were furious and warlike; as the *Bull*, which might not be sacrificed to *Jupiter*. *Neptune* affected the *Horse* and the *Bull*: the *He-goat* was dedicated to *Bacchus*, because it is a creature that spoils the Vineyards. *Cows* were kill'd in honour of *Ceres* and *Juno*. *She-goats* were offer'd to *Diana*. Young *Kids* to *Faunus*, &c. *Rosin. Antiq. Rom. lib. 3. cap. 33.* *Arnobius* deriding these Sacrifices, saith, 'What is the 'cause, that this god is honoured with Bulls, 'and that with Kids or Sheep? this with suck- 'ing-Pigs, and that with unclipped Lambs? 'this with virgin-Heifers, and that with 'horned-Goats? this with barren Cows, and 'that with great Sows? this with Male, and 'that with Female Animals? this with white, and

'white, and that with black? *Adv. Gent.* lib. 7. And a little after he adds, *Omnium Animalium facta est inter Deos divisio*; There's a division of all Animals amongst the gods. And not only these, but several Plants and Fruits of the Earth were sacrificed to their gods, as the Learned *Vossius* informs us out of their own Authors: *De Physiol. Christ. & Theol. Gent.* lib. 9. and *Natal Com. Mythol.* lib. 1. cap. 17.

Nay, in some places they sacrificed Men and Women to their Idols. *Bacchus* had an Altar in *Arcadia*, upon which a great many young Damsels were beaten to death with bundles of Rods. This was also practised by the *Lacedemonians*, who scourged their Children in honour of *Mercury*. The *Germans* and the *Cimbri* also sacrificed men after they had cruelly tormented them. *Galtruchius Caesar* in his Commentaries speaks of the ancient *Gauls*, who did trim up a great Statue made of branches of *Ozier*, and then filled it with men alive, to burn them together to their Idols. *Alexander ab Alexandro* makes mention of *Aristomenes*, who in a Sacrifice caused three hundred men to be slain in honour of his god.

Many of them did offer their own Children, which was an ordinary practice amongst

mongst the *Egyptians* and the people of *Palestina*. The Holy Scripture doth reproach it to the *Israelites*, who were so vile as to imitate these abominable Inhumanities in causing their Children to pass between two fires so often, till they were miserably scorched. They also shut them up in a hollow Idol of Brass called *Molech*, which was red hot; and whilst these innocent *Victims* were consuming in this manner, they sounded Trumpets, and beat Drums and other Instruments, that the people might not hear the complaints and outcries of these poor Creatures; therefore this place was called *Tophet*, that is, a Drum.

Thus do *Papists* offer Sacrifices in honour of their Saints. 'When a person is canoniz'd, there's a seven-fold honour (saith *Bellarmino*) due unto him. 1. He is put 'into the *Catalogue of Saints*, that is, 'tis 'decreed and commanded, that he be publickly esteemed and called a *Saint* by all 'men. 2. He is invocated in the publick 'prayers of the Church. 3. *Temples* and 'Altars are built in honour of him. 4. *Sacrifices*, as well of the *Eucharist*, as of 'Prayers and Praises, are publickly offered 'in honour of him. 5. *Holy-days* are observed in memory of him. 6. They make 'Statues and Images of him, which are painted

‘ painted with a certain light, in sign of that
‘ glory he’s believ’d to have in Heaven.
‘ 7. His *Reliques* are kept in a precious *Box*,
‘ and publickly revered. *De Sancto. Bea-*
‘ *titud. lib. 1. cap. 7.*

This will further appear, if we cast our
eye upon the particular *Offices* appointed for
them. In the *Feast* of St. *Andrew* we have
this Prayer.

*We beseech thee, O Lord, that the holy
Prayer of blessed Andrew may render our sa-*
cristice pleasing to thee: that as ’tis offer’d to
his honour, so it may be accepted by his me-
rits, &c.

O Lord, we bring the sacrifices of praise
to thine Altars; which we humbly pray, may
be commended to thee by their Patronage, in
veneration of whom we offer these sacrifices
to thy piety. In Festo Vedasti & Amandi.

God of the Apostles, God of the Martyrs,
God of Confessors, God of Virgins, God of
all the Elect, we humbly beseech thee, that
thou wouldst vouchsafe to sanctifie and bless
this holy sacrifice offer’d in honour of S. San-
son. In Festo Sanlonis.

We offer sacrifices unto thee, O Lord, in
honour of blessed Rufus thy Martyr, humbly
beseeching thee, that as thou didst grant unto
him the Confession of the holy Faith, so thou
wouldst

wouldst give unto us pardon and peace. In Feste S. Ruphi.

These and many more such Prayers we find in the *Roman* and *Sarisbury Missals*.

C H A P. XII.

P U R G A T O R Y.

THE *Heathen* taught, that there is a place in the lower parts of the Earth, where the Souls of men are purged from the spots of lesser sins, by suffering most grievous torments, before they can be admittred into the *Elysian Fields*, places that abound with all manner of *delights* and *satisfactions*.

Plato having described the *Infernal Rivers* according to the *Traditions* of their *Poets*, saith, 'That when the dead are arrived at the place, whither they have been transported by their *Demons*, 'tis discusſed in judgment, who have lived vertuously, and who have lived wickedly. Those, who are judg'd for the greatness of their sins, as *sacriedg*, *murthers* — to be incurable (*ἀνίατος ἔστιν*) they are immediately cast into the lowest place of Hell; out of which they shall never be delivered. Others,

'thers, who have committed great sins, but
 'such as are curable (*curabilia*) that in passion
 'have offer'd violence to Father or Mother,
 ' &c. but spent the rest of their lives in pe-
 'nance, these according to the nature of
 'their crimes are cast into divers Rivers
 'of Fire, where they lie for a year or more,
 'and then come to a Fenny, Marsh place,
 'called *Acherusta*, where they pray unto
 'those, whom they have hurt and injur'd,
 'that they may come forth, and be received
 'into the Mansions of Bliss and Happiness.
 'If their Prayers and Supplications prevail
 'with these persons, they presently come
 'forth, and cease to be tormented. But
 'those who have lived vertuously, ascend
 'into most pure habitations, the beauty and
 'glory of which is not easie to be exprested.
 'And others, who have liv'd in a middle
 'way, they are carried along the *Ache-*
 '*ron* to a Fenny place, where they are pur-
 'ged and absolved by suffering grievous
 'torments; and being delivered thence, they
 'are rewarded with honours according to
 'the merit and dignity of their good works.
 '*Phædo* *propè finem*. Again, in his *Gor-*
 '*gias* he saith: Those that have lived just y
 '& vertuously, when they die, pass to the *Re-*
 '*gions* of blessed souls, where they are far re-
 'moved from the wicked, and enjoy all man-

ner of delights: But those who have lived unjustly and wickedly, they are cast into a prison of punishment, called *Tartarus*. These things I have heard (saith he) and believe them to be true. And hence he argues, that such a thing will come to pass; because some sins are curable, and others incurable.

And 'tis observable, that *Plato* speaking of the two places, viz. of the Blessed, and of the Damned, he saith; *These things I received by Tradition*: but when he comes to speak of a third and middle state of the dead, he endeavours to demonstrate it by reason; As these (saith he) who are punished for their offences in this life, are so punished, that they may either receive the profit of reformation, or be an example to others: So it is in the other world; these who have committed sins that are curable, receive benefit by pains and torments; But those, who for the greatness of their crimes are incurable (*ἀνίατοι*) nothing can profit them, but they become an example to others.

Another reason which he urgeth is purely *Philosophical*; As the body retains its marks, scars and deformities, even after death; so vices impress blots and stains upon the soul; when therefore *Radamant*

thus

'thus (one of the Judges of Hell) seeth the
'soul, when separated from the body, pol-
'luted with spots, he judgeth whether they
'be curable or incurable. And therefore
'I study (saith he) to appear before his
'Judgment-seat having a soul altogether
'pure and holy. And the same Doctrine
is delivered by him, *De Repub. lib. 10.*

And thus Plato made up three degrees of
men; The eminently vertuous, whom he
lodgeth in the *Elysian-Fields*; the despe-
rately wicked, whom he adjudgeth to ever-
lasting fire; and the middle sort, who have
committed some light and venial sins, and
these his Purgatory is reserved for.

*Infinita secula dinumeranda esse, quibus
nocentum animæ in easdem penas sæpe re-
volutæ, sero de tartaris emergere permittitur,
& ad naturæ suæ principia, quod est cæ-
lum, tandem impetrata purgatione remeare:
Infinite ages are to be numbred in which
the souls of nocents, suffering the same
punishments, are at last delivered out of
Tartarus, and return, when purged, to Hea-
ven: Hermagoras Platonius Philoso-
phus apud Macrobiū in Somn. Scipion. lib.
2. in fine.*

And Virgil speaks to the same purpose,
Æneid. lib. 6.

Quin,

*Quin, & supremo cum limine vita reliquit
Non tamen omne malum miseris, nec funditus omnes*

*Corporeæ excedunt pestes: penitusq; necesse est
Multa diu concreta modis molefcere miris.
Ergo exercentur penis, veterumq; malorum
Supplicia expendunt, altæ panduntur inanes,
Suspensa ad ventos, aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.*

*Quisq; suos patimur manes, exinde per amplum
Mittimur Elysiū, & pauci leta arva tene-
Donec longa dies, perfectō temporis orbe, (mus:
Concretam exemit labem, purumq; reliquit
Æthereum sensum, atq; aurai simplicis ignem.*

And do not our *Romanists* teach the very same Doctrine? Their Council of Trent only decreeth, That the sound Doctrine concerning Purgatory should be firmly believed and carefully taught by Christians, Sess. 25.

I confess those Fathers do somewhat explain the nature of it, Sess. 6. Can. 30. If any one shall affirm, That the guilt of eternal punishment is so forgiven, as that there remains no guilt of temporal punishment to be paid either in this life, or hereafter in Purgatory, before there can be any entrance into the Kingdom of Heaven, let him be Anathema.

From whence it evidently follows, That the

the *Doctrine* of *Purgatory*, as 'tis deliver'd by the *Council* of *Trent*, doth depend upon this *Principle*, That there is a guilt of temporal punishment remaining after the sin is pardoned, which temporal punishment is to be satisfied for either in this life, or in *Purgatory*. So that all those who are in *Purgatory* are there on that account, that they might satisfy the Justice of God for the temporal punishment of sin. For the guilt of mortal sin being remitted by the merits of Christ, the punishment is supposed still to remain; which being changed from eternal to temporal by the *Keys* of the Church, this punishment remains to be satisfied for in the pains of *Purgatory*.

But more fully is this place described by their *Doctors*. *Bellarmino* gives us this definition of it: *Purgatory* is a certain place, where, as in a prison, souls are purged, that were not perfectly cleansed and purified in this life, before they can be admitted into Heaven. De Purgator. lib. 1. cap. 1.

They tell us, That all souls are not admitted into *Purgatory*, but only those for whom Heaven is prepar'd; and not all these, for some have an immediate passage into Heaven: 1. Such as have no pollution and defilement at all; which privileged (say they) is proper to the *Virgin Mary*

Mary. 2. Such as have no actual sin, as the Prophet *Jeremy*, and *S. John the Baptist*.

3. Such whose sins, whether *venial* or *mortal*, are fully expiated. For whom then is this place prepared? I answer, For such as have not (though they are truly penitent, and firmly believe in Christ) fully satisfied for their sins, or undergone sufficient *penance*.

Panigarolla confidently affirms, ' That either there is a *Purgatory*, or God is unjust: And he proves it thus; Suppose three men dye; one without sin both *mortal* and *venial*; the second with both; and the third without *mortal*, but with *venial sin*. The first passeth immediately to Heaven; and the second to Hell. But whether goes the third? If to Heaven, God is unjust in conferring the same Reward which the first enjoyeth. If to Hell, God is unjust in inflicting the same punishment upon him which the second suffereth: Therefore he must go into *Purgatory*, to satisfy Divine Justice, and to have his soul thorowly purified. *Apud Chamier. de Purgator. cap. 3.*

' If such as be truly penitent, dye in Gods favour before they have satisfied for their sins of omission and commission, by worthy fruits of penance, their souls are purged

ged after death with Purgatory-punishments. *Eugenii 4. Bulla Unionis.*

Thus you see, that this *Doctrine* of the *Roman Church* concerning *Purgatory*, exactly agrees with that delivered by the *Ancient Pagans*. Hence *Bellarmino* urging several Reasons for it, his third is taken from the common *Opinion* of all *Nations*, *Hebrews*, *Mahumetans*, and *Gentiles* both *Philosophers* and *Poets*. *De Purgator. lib. I. cap. II.*

C H A P. XIII.

Prayers, Oblations, and Sacrifices for the Dead.

THE *Heathen* taught, That men upon earth might help souls out of *Purgatory* by their *Prayers*, *Gifts*, and *Sacrifices*; and the very same is affirmed by our *Romanists*.

I. The *Heathen* taught, That men upon earth might help souls out of *Purgatory* by their *prayers*. 'Ye pray (saith *Arnobius*) unto certain unknown Powers, that they would be favourable to the deceased, and not hinder any in their passage

‘*sage* towards their Heavenly Countrey. And afterwards in the same Book we have this passage: ‘Their *Magi* or Wise men promise, that they will send commendatory prayers, wherewith certain unknown Powers being appeased, they have an easie and speedy passage to Heaven, *Adv. Gent. lib. 2.* Which words imply, That it was the general practice of the Heathen to pray for their departed friends; and their firm belief, that such prayers were advantageous to them. *Ovid* also speaks to the same purpose, *Fastor. lib. 2.*

Nec majora ueto. Sed & his placabilis umbra est.

Adde preces positis & sua verba focus.

It was once a custom among the *Romans* to burn their dead upon a great heap of Wood; this before the burning (saith *Dr. Godwin*) was properly called *Pyra*; in the time that it burned, it was called *Rogus*, because then they were wont to pray unto the *Infernal* gods for the deceased; after the burning it was called *Bustum*, *quasi benestum*. *Roman. Histor. lib. 2. Sect. 2. cap. 21.*

Thus do *Papists* teach, That the prayers of the living profit the dead. ‘A certain Reli-

Religious man, in his return from *Jerusalem*, being entertain'd for a time in *Sicily* by a certain *Anchorite*, learned from him, among other things, That there were places near unto them that used to cast up burning flames, which by the *Inhabitants* were called the *Pots of Vulcan*, in which souls, according to the quality of their deserts, did suffer divers punishments. That many Devils were sent thither to renew and heighten their pains, who lamented that so many souls were taken out of their hands by the prayers of the *faithful*, and more at this time by the prayers of the *Monks of Cluny*, who pray'd without ceasing for the rest of those that were departed. This story is related by *Polydor Virgil*, de invent. rer. lib. 6. cap. 9. *Durand. Ration. de Officio Mortuor.* p. 433. *Hospinian. de Origine Festor. Christi.* p. 100. who cites *Volateranus*, *Antoninus*, *Petrus de Natalibus*, *Jacobus de Voragine*, *Petrus Damianus*, &c.

And that this is the practice of the *Roman Church*, all their *Missals* declare, in which we have a particular Office for those who labour in *Purgatory*, which contains both general and particular Prayers. Take one or two of either kind.

O God

O God, the Creator and Redeemer of all the faithful, grant unto the souls of thy servants the remission of all their sins; that the indulgence, which they always desired by our pious supplications may be obtained; who livest and reignest, &c. *Missale parvum.*

O Lord Jesu Christ, the safety and redemption of faithful souls, who camest not to destroy, but save souls, and to give thy life a ransom for many: We humbly implore thy great clemency, and ineffable mercy, that thou wouldst vouchsafe mercifully to look upon the souls of all the faithful departed this life, and tormented in Purgatory; and let such as are justly punished for their sins, be delivered by thy bountiful piety, and assist them with thy mercy: And by the merits of the most blessed and glorious Virgin Mary, and all Saints, be pleased to free them from the pains of Hell, and place them in the company of Saints: command them to be clothed with the garment of immortality; and refreshed with the pleasures of Paradise, &c. *Hor. B. Virg. sec. us. Sar. p. 132.*

O God, whose property is always to have mercy and to spare: We thy Suppliants earnestly entreat thee for the soul of thy Servant N, that thou wouldst not deliver it into the hands of the Enemy, nor be unmindful of it for ever; but command the Angels to receive and convey
it

it safe into Paradise; that because he hoped and believed in that, he may not suffer the pains of hell, but possess eternal joys; through our Lord, &c. *Missale parvum*.

Francis Cyprian, who enumerates the *Indulgences* confer'd upon the *Confraternity* of the *Rosary*, tells us, That every time they recite the whole *Rosary* for the departed, they gain the delivery of a Soul out of Purgatory. *Paulus* 3. granted this *Vivæ vocis oraculo*, to the *Rosarists* of the Kingdom of *Spain*, 1542; which *Pius* 5, *Gregory* 13, *Sixtus* 5, extend to all other *Confraternities* of the *Rosary* throughout the world, p. 20.

‘Pope *John* 22, granted to all that say ‘this following prayer as they pass through ‘any Church-yard or place of Burial, so ‘many years of pardon as there are bodies ‘buried in it. *Hor. B. Virg. sec. us. Sar. p.* 132.

God save all faithful souls whose bodies rest here, and every where in the dust. Our Lord *Jesu Christ*, who redeemed you and us with his most precious blood, vouchsafe to free you from punishments, and place you in the Quire of his angels; and there being mindful of us, earnestly pray, that we may be join'd to you, and crown'd in Heaven with you.

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2. The *Heathen* offer'd Gifts for those that were departed, as *Honey, Milk, Wine, &c.* Of these *Ovid* speaks, *Fastor.* lib. 2.

*Est honor& tumulis animas placare paternas,
Parvaq; in extructas munera ferre pyras.
Parva petunt manes, pietas pro divite grata est
Munera, non avidos Styx habet ima Deos.
Tegula porrectis satis est velata coronis,
Et sparsæ fruges, parvaq; mica salis.
Inq; mero mollita Ceres, violæq; solutæ:
Nec habeat media testa relicta via.*

And a little after he informs us, who was the *Author* of this Ceremony.

*Hunc morem Æneas pietatis idoneus Autor
Attulit in terras juste Latine tuas.
Ille patris Genio solemnia dona ferebat:
Hinc populi ritus edidicere pios.*

And *Homer* writes to the same purpose, *Odyf.* II.

Ἄμφ' αὐτῷ δὲ χόας χέομεν πᾶσιν νεκύεσσιν,
Πρώτα μελικρήνω, μετέπειτα δὲ ἡδὴ οἶνον.
Τὸ τρίτ' ἂν αὖθ' ὕδατι ἐπὶ δ' ἄλφιστα λευκά πάλυνον,
&c.

Thus do our *Romanists* offer Gifts for the dead. Some *Monks* have taught (saith

Du

De Plessis) that the Souls which are in *Purgatory*, do leap at the sound of the money when it is cast into the Basin for them, *De Missal.* lib. 3. cap. 10. Sometimes bread and wine is offer'd for the dead, sometimes silver and gold, and sometimes a torch or candle to enlighten those who sit in the darkness of Purgatory, saith *Durandus, Rational.* *Divin. Offic.* lib. 4. cap. 30. numb. 39. This is further clear from their prayers for the dead.

O Lord, we beseech thee graciously look upon the Gifts which we offer unto thee for the soul of thy Servant N. that being purged by heavenly Remedies, it may rest in thy piety; Through our Lord, &c. *Missale parvum in Missa pro defunctis*, p. 240.

Grant, we beseech thee, O Lord, that these Gifts which we offer before the eyes of thy Majesty for the souls of thy servants, whose commemoration we celebrate with special devotion; and for whom we are commanded to pray, and our Benefactors, Kindred, familiar friends, and all the faithful, may be comfortable; and they being freed by thy piety from the chains of terrible death, may merit to be partakers of eternal happiness; Through our Lord, &c. *Missal.* sec. us. *Sar. Offic.* pro defunct.

2. The *Heathen* offer'd *Sacrifices* for the dead. *Hetruria* promiseth in the *Acherontick* Books (saith *Arnobius*) with the blood of certain *Animals*, offer'd unto certain *Deities*, to purge the souls of men, and free them from the Laws of Mortality, *Advers. Gent.* lib. 2. The *Feralia* were instituted to appease the *infernal gods*, in which *Sacrifices* were offered to them, *Hospin. de Orig. Festor. Pagan.* p. 58. The *Argives* offer'd sacrifice unto *Apollo* immediately after the decease of their Parents; and after thirty days unto *Mercury*.

Nay, they were so barbarous, as to offer human *Victims* for the dead. *Virgil* having described the pomp of their *Funerals*, afterwards maketh mention of the *Sacrifices* they offered for the deceased, *Æneid.* lib. 1.

Vinxerat & post terga manus, quos mitteret umbris

Inferias, cæso sparsuros sanguine flammæ.

And the like we have lib. 10.

*Quatuor hic juvenes, totidem, quos educat
Ufens*

*Viventes rapit, inferias quos immolet umbris,
Captivæq; regi persundet sanguine flammæ.*

In

In both these places *Virgil* imitates *Homer*, *Iliad* 23, where *Achilles* sends twelve *Trojans* for a sacrifice to the *infernal* gods, for *Patroclus* his intimate Friend, whom *Hector* slew. And he tells us how *Aeneas* chose eight young Gallants out of the Prisoners he took of the Enemy, to sacrifice them to the gods of Hell for the sake of *Pallas* deceased.

Many Nations observed this Custom at the Funerals of great persons, viz. to kill and burn with them such as had been acceptable to them in their lives, and such as were judged able to do them service in the other world. Some Commanders took in War as many Prisoners as they could, to sacrifice them at this time, saith *Virgil*. That famous *Gladiator* *Spartacus*, who was so industrious and daring, as to raise an Army of *Slaves* in *Italy*, and to march against the people of *Rome*, did force three hundred of his Prisoners of War to kill themselves in honour of his Captains slain in the fight, to procure unto them the favour of the *Infernal* gods. This cruel Ceremony became so ordinary amongst the *Romans*, that scarce any of the Chieftains of the Commonwealth, or of the Emperors, dy'd, but some thousands of *Gladiators* did follow them.

Thus you see the *Heathen* offer'd sacrifici-

ces for the dead. The dead (saith *Plato*, citing *Musæus* and *Orpheus*) are purged by sacrifices, *De Repub.* lib. 2.

Thus our *Romanists* offer an *Eucharistical* Sacrifice, which (say they) is *propitiatory* for the dead, as well as for the living. *Gregory* the Great relateth an excellent Story which he heard of *Felix* Bishop of *Centum-cellæ*; take it in short thus: A *Presbyter* of *Centum-cellæ* went to the *Bath-house* to wash himself, where he found a man unknown to him, but very humble and serviceable. And after he had served him several days, the *Presbyter*, to requite his kindness, brought unto him two consecrated *Hosfs*, as a blessing and reward for his service; but the man with a sad countenance answered, This bread (not this body) is holy, and I am not worthy to eat it. I was sometimes Master of this House; but now for my sins I am appointed to this servile occupation; if thou wouldst do me a kindness, offer them to Almighty God as a sacrifice for my sins, and believe thou art heard of God, when thou canst not find me in this place any more. This he did, and the man was no more seen. *Osiander* *Epit. Histor. Eccles.* Cent. 6. lib. 4. cap. 19.

The souls in *Purgatory*, (saith the Council of *Trent*, Sess. 25.) are thence delivered *fidelium*

lium suffragiis, potissimum vero acceptabili Altaris sacrificio: By the suffrages of the faithful, but especially by the acceptable sacrifice of the Altar. And a little after they give this charge to Bishops: 'Let Bishops 'take care that the suffrages of the faithful 'now living, that is, the sacrifices of Masses, 'Prayers, Alms-deeds, and other works of 'Piety, which according to the Constituti- 'ons of the Church ought to be performed 'for the faithful deceased, that they be done 'piously and devoutly, &c. And they ana- 'thematize every one that shall say, The sa- 'crifice of the Mass is a naked commemora- 'tion of that Sacrifice on the Cross and not 'propitiatory; or that it only profiteth him 'that receives it, and ought not to be offer'd 'for the living and the dead, for sins, pun- 'ishments, satisfactions and other necessities, *Ses. 22. Can. 3.*

For the further clearing of this, I might set down several prayers in their *Missals*; take one or two.

We beseech thee, O Lord mercifully to look upon the sacrifices which we offer unto thee for the souls of thy servants; that upon whom thou hast conferr'd the merit of Christian faith, to them thou wouldst also give the reward, Missale parvum Offic. pro defunct.

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O Lord,

f O Lord, let the oblation of this present
acrifice satisfie thee for the soul of thy ser-
vant; and let him find the pardon of his
sins which he hath sought; and what he could
not fulfil with the office of his mouth, he may
through thy grace reap the fruit of desired
penance; Through our Lord, &c. Missal. sec.
us. Sar. p. 43.

4. The *Heathen* had a certain time espe-
cially assign'd them every year, when they
were to offer their Purgatory-sacrifices. *S.*
Aust. de Civit. Dei, lib. 7. cap. 7. *Plutarch*
tells us, That the *Romans* made their offer-
ings and sacrifices for the dead in the Month
of *February*, *Roman. Question. Quest.* 34.
Hence he calls this Month *καθαριστικόν*, i. e. *Ex-*
piatorie and *purgative*. In *vita Romuli*.

When the *Romans* (saith *Ovid*) in the
heat of their Wars, had for some time omit-
ted these yearly Feasts and Sacrifices for the
dead, their Ghosts were frequently seen,
and lamentable howlings heard thorow the
City, in the night-time: Take the whole
relation in his own words, *Faistor. lib. 2.*

At quondam, dum longa gerunt pugnacibus
armis

Beila ; parentales deseruere dies.

Non

Non impune fuit : nam dicitur omine ab ipso

Roma suburbanis incaluisse rogis.

Vix equidem credo : bustis exisse feruntur,

Et tacite questi tempore noctis avi.

Perq; vias Urbis, Latiosq; ululasse per agros

Deformes animas vulgus inane ferunt.]

Post ea præteriti tumulis redduntur honores,

Prodigiisq; venit funeribusq; modus.

And a little after he adds,

Hanc, quia iusta ferunt, dixere Feralia lucem,

Ultima placandis Manibus illa dies.

And in another place he tells us, That this *Month of February* (anciently the last *Month* in the year) was consecrated to the *Infernal Gods*; because a considerable part of it; *viz.* eleven days, was spent in offering *Sacrifices* to them for the weal of the *Dead*.

Qui sacer est imis manibus, imus erat.

Fattor. Lib. 2.

Thus our *Romanists* have a certain day every year appointed, on which they are to pray, and offer *Sacrifices* for all *Souls*, *viz.* the second of *November*, There's a particular *Office* appointed for this day in their

Missals,

Missals, on which there must be two *Masses* in *Cathedral* and *Collegiate* Churches.

That herein they conform to the *Heathen*, nay, that they derive this custom from them, is ingenuously confessed by their *Polydor Virgil*; who after he hath discoursed of the yearly Sacrifices, which the *Pagans* offer'd for the Dead, saith: *Unde omnino factum videtur, ut Odiloni in mentem venerit hujus religionis celebrandi anniversarias exequias defunctorum*: now *Odilo* was the first *Author* of these *Anniversary Commemorations*. *De Inventor. Rerum. Lib. 6. cap. 9.*

5. Besides the foresaid time the *Heathen* observ'd certain days every year for particular persons. On these *Anniversary days* (saith *Natalis Comes*) they killed a black Sheep, and, having taken the blood of them into a Vessel, with prayers poured it into a hole digged in the earth, and called upon the souls to drink; as *Euripides* in *Hecuba* hath expressed it.

Δίξαι χοάς μιν τάσδε κληηθειέας
Νεκρῶν ἀγωγὰς, ἔλθε δ' ὥς πίνε μέλας
Κόρης ἀκεραιῆς αἵμ' ὅσοι δωρέμεθα.

*Hæc mortuorum inferias meas cape
Mulcimen, adsis ut bibas hunc sanguinem
Casta puellæ, quem tibi donavimus.*

Mythol. Lib. I. cap. 13.

And

And much like to this is that of *Virgil*.
Æneid. Lib. 5.

————— *Quinas de more bidentes,*
Totq; suos, totidem nigrantes terga juvencos:
Vinaq; fundebat pateris, animamq; vocabat
Anchysæ magni, manesq; Acheronte remissos.
Nec non & socii, quæ cuiq; copia, lati
Dona ferunt, onerantq; aras, mactantq; ju-
(vencos.

Thus do *Papists* observe certain days every year for particular persons; ‘These ‘*Anniversary days* are kept (saith *Durand*) ‘for three Reasons. 1. That the Dead may ‘pass from the years of *calamity* to the years ‘of *eternity*, i.e. eternal life. 2. Because as we ‘observe an *Anniversary day* to the honour ‘of Saints, and our profit; so we observe ‘yearly the day of their Death, to their profit and our devotion. 3. *Anniversary days* ‘are kept for the Dead, because we know ‘not how ’tis with them in the other world; ‘and ’tis better that our charity to them superabound, than be defective. *Rational. divin. Offic. lib. 6. cap. 35.*

‘And if this *Anniversary day* for the ‘Dead fall upon a *Sunday*, or any great *Festival*, it must not be put off till the next ‘day, as the *Festivities* of Saints are, but be ‘obser-

‘ observed the day before ; that the pains,
 ‘ which the deceased suffer in Purgatory ,
 ‘ may be sooner mitigated. *Durand. ibid.*

The Church of *Rome* hath appointed a particular *Office* for these *Anniversaries*, in which we have several Prayers ; take one of them.

Grant, we beseech thee, O Lord, that the souls of thy Servants (when 'tis kept for more than one) the Anniversary day of whose decease we commemorate, being purged by these Sacrifices, may obtain indulgence, and eternal rest. Through our Lord, &c. Missale parvum in Anniversario defunctor.

C H A P. XIV.

Consecration of Bells.

THe Heathen had *Trumpets* for religious Uses. *Rosinus Antiq. Rom. Lib. 2. cap. 4.*

1. These they purged and hallowed at the *Feast of Minerva*, called *Quinquatria*; and at the *Feast of Vulcan*; and for this reason they were called *Tubillustria*; Of which *Ovid* writes thus.

*Summa dies quinq; tubam lustrare eanoram
Admonet, & forti sacrificare Deæ.*

Again,

*Proxima Vulcani lux est, quam Lustria dicunt;
Lustrantur puræ, quas fecit ille, tubæ.*

Hospinian de Origine Fæstor. Pagan. p. 73: & 95. And *Rosinus* out of *Varro* informs us where these *Trumpets* for holy uses were consecrated. *Antiq. Rom. Lib. 4. cap. 7.*

2. They taught that these consecrated *Trumpets* were sovereign *Antidotes* against *Magical Conjurations*, *Apparitions*, *Thunder*, *Tempests*, &c. So much is affirm'd by *Ovid. Fast. Lib. 5.*

*Rursus aquam tangit Temisæaq; concrepat æra,
Et rogat, ut tectis exeat umbra suis.*

And

And the words of *Arnobius* import some extraordinary virtue (according to the judgment of the *Heathen*) in these *mystical* Instruments: *Etiamne aris tinnitibus, & quassationibus cymbalorum? Etiamne tympanis? quid efficiunt crepitus scabillorum.-?* Adv. Gentes, Lib. 7.

Thus do *Papists* consecrate *Bells* appointed for religious uses, and attribute the same vertues to them. Take the form of this Consecration as 'tis prescribed in their *Pontifical*.

'The Bell ought to be blessed in this
'manner before it be hung in the *Bell-frey*.
'First, it must be so hung, or placed, that
'it may be conveniently touched, and handled within and without: then near unto
'the *Bell* must be prepared a *Seat*, for the *Bishop*, a *Vessel* of Water, an *Aspersory*, a
'*Vessel* with Salt, clean Linnen Cloaths to
'wipe the Bell, when there shall be occasion,
'a *Vessel* of Oyl, holy *Chrism*, *Frankincense*, *Myrrhe*, a *Censer* with Fire, &c.

'These things being prepared, the *Bishop*
'in the *Vestry*, or some other convenient
'place puts on his *Rober*, and coming unto
'the *Bell*, placeth himself in the *Seat*, and
'saith with the Ministers these following
'*Psalms*, viz. 50. 53. 56. 66. 69. 85. 129.
'After this the *Bishop* riseth up, and standing

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ring without his *Mitre*, blesseth the *Salt* and *Water*, and mixeth them. Then he begins to wash the *Bell* with *Holy Water*, the *Ministers* assisting him, within and without; and afterwards they wipe it with a clean *Linnen Cloth*. Then they say or sing these *Psalms*, viz. 145. 146. 147. 148. 149. 150. These being ended, the *Bishop* riseth up, and having dipped the fore-finger of his right Hand in the *holy Oyl*, he makes the sign of the *Cross* on the outside of the *Bell*; which being done he saith this Prayer.

O God, who didst command *Silver-Trumpets* to be made by blessed *Moses* thy *Servant*, which whilst the *Levites* should sound in the time of *Sacrifice*, the people being excited by the sound of sweetness, might prepare themselves to worship thee, &c. Grant, we beseech thee, that this *Vessel* prepar'd for thy holy Church, may be sanctified by the *Holy Ghost*, that the faithful may be invited to the reward by the sound of it. And when the melody of it shall sound in the ears of the people, the devotion of faith may increase in them; all the *Conspiracies* of the *Enemy*, the noise of hail, the danger of tempests, and violence of storms may be driven away; the blasts of winds may be wholsome and moderate; hurtful

ful thunder may be temper'd: that the powers of the Air may fall down by the right hand of thy strength; that they hearing this Bell may tremble, and flie before the Ensign of the Holy Croſſ of thy Son: to whom every knee boweth, of things in Heaven, of things on Earth, and of things under the Earth, and every tongue confeſſeth, that our Lord Jeſus Chriſt, having conquered death, by the Croſſ reigneth in the glory of God the Father, with the ſame Father, and the Holy Ghoſt throughout all Ages. Amen.

Then the Biſhop ſtands up, and makes ſeven Croſſes on the outside of the Bell with holy Oyl, and within the Bell four Croſſes with Chryſm at an equal diſtance: and at every one he ſaith;

O Lord, Let this Bell be ſanctifi+ed, and conſe+crated: In the Name of the Fa+ther, and of the Son +, and of the Holy ✕ Ghoſt; in the honour of S. N.

After this the Biſhop puts off his Mitre, and ſaith this Prayer.

Omnipotent, Everlaſting God, who before the Ark of the Covenant didſt cauſe the Walls wherewith the Enemy was environ'd to fall down by the ſound of the Trumpets; pour upon this Bell thy heavenly bene+diction: that at the ſound of it the fiery Darts of the Enemy, the percuſſion of thunder-bolts, the violence
of

of hail-stones, the hurt of storms, may flye away, &c.

Then the Bishop sits, and puts Frankincense and Myrrh into the Censer, and that into the Bell, that it may receive the smoak and perfume thereof. And then (to pass by the rest, he adds this Prayer :

‘O Christ, Omnipotent Ruler, who sleeping in the Ship according to the assumption of the flesh, whilst a storm troubled the Sea; but awaking, upon thy command did presently cease; do thou graciously supply the necessities of thy people; pour upon this Bell the dew of thy holy Spirit, that the Enemy of the Faithful may flie before the sound of it; that Christian people may be invited to faith; that the Hostile Army may be affrighted; that thy people assembled, may be comforted by it in the Lord; and that the Holy Spirit, as delighted with *David's* Harp, may descend from above; and as *Samuel* killing a sucking Lamb for an *Holocaust* of the King of an Eternal Empire, the noise drove away all danger of the Air; so whilst the sound of this Bell passeth through the Clouds, an Angelical hand may conserve the Assembly of thy Church; and that an eternal protection may save the fruits, minds, and bodies of

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Believers.

‘Believers; Through Christ, &c. *Pontificale Roman. de Benedict. Campan.* p.371.

And further, *God-fathers* and *God-mothers* are appointed, who give a Name to the Bell, and cover it with *white garments*; as the custom was in the primitive times, when young Children or adult persons were baptized, *Manuale sec. us. Sar.* p.162.

I remember *Bellarmino* falls heavy upon us, and plainly tells us, we lye in saying, That they baptize their Bells, *De Rom. Pontif. lib. 4. cap. 12.* But why is he so hot? Doth not their *Durantis* say, That Bells are baptized; and that the baptizing of them is ancient? *De Rit. Eccles. lib. 1. cap. 2. n.6.* And in an old *Pontifical* (saith the learned *Rivet*) we have these words: *Let this commixtion of Salt and Water become a wholsom Sacrament; in the Name of the Father, and of the Son, and of the Holy Ghost.* *Sum. Controv. Tract. 2. Quest. 17.* And *Gerhard* affirms the same, *De Baptif. cap.7. sect.1.* But these words, *salutare sacramentum*, are not to be found in their *Pontifical*, put forth by *Clement 8.*

And since they have called it both *Baptism*, and a *sacrament*, why may not we be allow'd to give it the same Name? Besides, what is here wanting, that's used in baptizing men? The whole external form

is

is observed, *God-fathers* and *God-mothers* are appointed, a *Name* is given to it, the *Bell* is washed with water, with invocation of the *Father*, *Son*, and *Holy Ghost*; 'tis anointed with *Chrism*, &c.

I cannot dismiss this Head, till I have given you an account of the manifold Mysteries, which their great *Durand* hath observed in these *Bells*, and the *Ceremonies* us'd in the consecration of them.

'They are made of *brass*, and so more shril than *Trumpets* under the *Law*; because then God was known in *Judea* only, but now thorow the world. They are also more durable, to signifie that the preaching of the *New Testament* shall continue longer than the *Trumpets* and *Sacrifices* of the *old Law*, even to the end of the world.

'Again, these *Bells* denote *Preachers*, which, like to *Bells*, ought to call men to the *Faith*. The *Bell* it self denotes the mouth of the *Preacher*, according to that of the *Apostle*, *I am become as sounding-brass*, &c. The hardness of the metal denotes fortitude in the mind of the *Preacher*; hence saith God, *I have given thee a forehead more hard than their foreheads*.

'The *Clapper*, which, striking on both sides of the *Bell*, makes the sound; denotes the

'*Doctors* tongue, which is adorned with
'knowledg, and publisheth both the *Testa-*
'*ments*. A *Prelate* therefore without abili-
'ties to preach, is like a *bell* without a *clap-*
'*per*. And the striking of the *clapper* on
'both sides the *bell*, signifies that a *Preacher*
'ought first to smite Vice in himself by cor-
'rection, and afterwards proceed to reprove
'it in others.

'The *band* wherewith the *clapper* is ti'd
'to the *bell*, denotes the moderation where-
'with the tongue is temper'd. The Wood
'in which the *bell* hangeth, signifies the
'wood of the *Cross* of Christ. The Iron
'*ligatures* which tye and fasten the *bell* to
'the wood, denote Charity, by which the
'*Preacher* being inseparably conjoin'd to
'the *Cross*, glorieth, saying, *Far be it from*
'*me to glory, except in the Cross of our*
'*Lord*. The *wheel* by which the *bell* is
'toll'd, signifies the right mind of the *Prea-*
'*cher*, which being wholly addicted to the
'Divine Laws, he presseth them upon the
'people by continual preaching.

'The *rope* wherewith the *bell* is tolled,
'denotes the humility or life of the *Prea-*
'*cher*. Again, the *rope* is ty'd to the *wood*
'in which the *bell* hangeth, to signifie that
'the Scripture descendeth from the *wood* of
'the holy *Cross*; and as the *Rope* is made
of

of three *cords*, so the Scripture consisteth
 of a *Trinity*, viz. *History*, *Allegory*, and
Morality. And the *rope* descending from
 the *wood* in the *Priests* hand, is the Scrip-
 ture descending from the *mystery* of the
Cross in the mouth of the *Preacher*, and it
 comes to his hand, because the Scripture
 should produce good works. The rising
 and falling of the *Rope* in tolling or ring-
 ing the *bell*, denotes that the holy Scrip-
 ture sometimes speaks of high, and some-
 times of low matters; or, that the *Minister*
 sometimes preacheth *mysteriously*, and some-
 times *plainly*, according to the capacity of
 the people. Again, the *Priest* pulls the
Rope downward, when he descends from
 contemplation to action; and upward,
 when the Scripture is exalted in contempla-
 tion. Lastly, He pulls it downward when
 the Scripture is expounded *literally*; up-
 ward, when it is expounded *spiritually*.
Ration. divin. Offic. lib. I. cap. 4.

C H A P. XV.

The single Life of Priests.

POPE *Syricius*, speaking of the marriage of Priests, saith, *Let this reproach be taken away which Gentilism doth accuse*, Epist. 4; whence it is clear (for we must not question the Popes unerring faculty), That Marriage was prohibited Pagan Priests. *Clemens Alexandrinus* tells us, 'That the ancient Hereticks took occasion to condemn Marriage from the Precepts and Practices of Pagan Philosophers, *Strom.lib. 3.* The Athenian Hierophanta's (saith *S. Hierome*) to this day, by supping the broth of Hemlock, make themselves chaste (being forbidden Marriage) before they were admitted into Sacred Orders, or advanced to Prelatical Dignity. And discoursing of the Lives of the ancient Priests of Egypt out of *Charemon the Stoick*, he saith, 'That they never mingled themselves with women, never would see their Relations and Neighbours, no, not their Children, from the time that they were consecrated; and they abstain'd from flesh and wine, to suppress all lustful thoughts and desires, *Adver.*

Jo-

Jovinian. lib. 1. in fine, & lib. 2.

And the Priests of Cybele (saith Alexander ab Alexandro) did castrate themselves that they might be chaste. And he further adds in the same place, 'Those who performed their greatest solemnities (or their chief Priests) that they might continue in chaste Religion, and escape the contagion of Women, did emasculate themselves with certain Herbs, and lost their manliness. And this (saith he) was commanded by their Pontifical Law, which runs thus: *Ad divos adeunto casti. pietatem adhibento, opes amovento; qui secus fixit, Deus ipse vindex erit.* And Euripides testifieth, That in Crete those whom they called the Prophets of Jupiter, do not only abstain from flesh, but also from all savoury meat. And the like did the Indian Magi, who were advanced to the Priesthood of the Sun, Alexander ab Alexandro in Genial. Dier. lib. 4. cap. 17. And among the Assyrians, the Priests of Diana Ecbatana liv'd in perpetual Virginity, Idem lib. 5. cap. 12. To add more Testimonies is unnecessary, since this is generally confessed by our Romanists, and urged by Medina as an unanswerable Argument against the Marriage of Priests, Chamier. de Calibat. Sacerdot. lib. 17. cap. 7.

2. Pagan Priests defiled themselves with

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strang

strange Women. *Arnobius* describing the single life of *Priests* amongst the Gentiles, saith, 'Where are Whoredoms more committed by Priests than in the Temples, even by the Altars? Where are Bawdries more practised, and Adulteries more meditated? Lastly, Burning-lust is more frequently discharged in Chancels, than Brothel-houses, *Adver. Gent.* lib. 8.

Thus do our *Romanists* forbid their *Priests* to marry. The *Council of Trent* denounceth an *Anathema* against all those who shall say, 'That Clerks in Holy Orders may contract Matrimony; and that such a Contract is valid, notwithstanding the Laws and Constitutions of the Church, *Sess.* 24. *Can.* 9.

Costerus undertakes to prove, That Marriage is repugnant to the Evangelical Priesthood in the very nature of it, *De Cælib. Sacerdot.* Others, as *Major in Sentent. Clichtovæus de Continent. Sacerdot. &c.* plead for a Divine Law. But their great *Bellarmino* is forced to confess, that this prohibition is not grounded upon any Divine Law, *De Cler.* lib. 1. cap. 18. So *Aquinas* 22; *Quest.* 88, *Art.* 11; and this is the most received Opinion among them. And yet with them 'tis a greater Crime for a Priest to have one *Wife*, than many *Whores*, which is expressly prohibited

bited by the Law of God. 'Tis lawful with them for *Priests* to keep *Concubines*, paying so much yearly to the *Official*, and the price is set down in their *Taxa Camera Apostolicæ*; but for a lawful *Wife* no *dispensation* will be granted: Nay, 'twas one of the *German Grievances*, That such *Priests* as were dispos'd to live chastly, and abhorr'd this sin of uncleanness, were compelled to take *dispensations* to keep *Concubines*. They are not ashamed to confess, That no *Priest* is to be depos'd for the cause of Fornication, if he confine himself to one Woman. *Decret. Dist.* 34. c. 4. And *Can.* 7, we have these comfortable words: *Though there be many things which the Authority of Canonical Sublimity may command in these cases; yet because of the defection of our times, in which not only the merits, but also the bodies of men have failed, this severity must be remitted.* And they generally affirm, That a *Priest* sinneth more grievously in contracting *Matrimony*, than in committing *Fornication*.

2. Our *Roman Priests* defile themselves with *strange Women*. This is most clear from the *Testimony* of their own *Authors*. *Mantuan* speaking of the filthiness of the *Romish Clergy*, saith:

— Nulla

—Nulla hic arcana revelo.

Non ignota loquor, liceat vulgata referre.

Sic Urbes populiq; ferunt, ea fama per omnem

Jam vetus Europam mores extirpat honestos.

Sanctus ager Scurris, venerabilis ara Cinædis

Servit, honorande divum Ganymedibus ædes.

De Calamit. Tempor. lib. 3.

In the last *Visitation* in *Bavaria*, such frequent *Whoredoms* were discovered, that scarce three or four were found among One hundred Priests, which did not either publicly keep *Concubines*, or privately contract *Matrimony*, said the Orator of *Alber-tus* Duke of *Bavaria*, in the *Council of Trent*. *Chamier de Cælibat. Sacerdot. lib. 16. cap. 4.*

Nay, their *Popes* have not been free; witness their *Platina*, *Onuphrius*, &c. Take two *Epitaphs*.

*Sixte jaces tandem, deslent tua busta Cynædi,
Scortaq; lenones, alea, vina, venus.*

Again:

*Hoc jacet in tumulto Lucretia nomine, sed re
Thais, Alexandri filia, sponsa, nurus.*

The filthiness of the *Romish Clergy* is so notorious, that I forbear to add other Testi-
monies

monies out of *Alvarus Pelagius de Planctu Ecclesiæ*, *Nicolaus Clemangis de Corrupto Ecclesiæ Statu*, and many other eminent Authors.

Hence 'tis, that not a few of their great Doctors have wished, that this *Ecclesiastical Constitution* might be abrogated, and *Priests* permitted to marry. 'Far be it that this forced, should overcome that conjugal chastity, and the crime of no fault bring a greater disgrace to the Order. What hath brought more evil to Religion, more grief to good men, than the filthiness of *Priests*? Let the right of publick *Matrimony* be restor'd to *Priests*, that they may rather live holily, than defile themselves with sins against nature, *Polydor Virgil de Inventor. Rerum. lib. 5. cap. 4.*

About the time of the *Council of Basil*, the Emperor *Sigismund* drew up certain Articles of *Reformation*, in which, among many things, this is remarkable: 'More evil than good hath come to the Church from the Decree of *Calixtus*; 'tis better and more safe for the Soul, that liberty be granted unto Clerks to marry, according to the custom of the Oriental Church, *Gerhardus de Minister. Ecclesiast.* And Pope *Pius 2.* hath left this saying, 'With great reason Marriage was taken from Priests, but there's

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‘there’s greater reason why it should be re-
‘stored, *Platina in ejus vita*. Which words
are left out out in their later *Editions*.

C H A P. XVI.

Shaven Crowns and Beards.

THE *Pagan Priests* shaved the *crown* of
their *heads* and *beards*. We read *Lev.*
21. 5, *They shall not make baldness upon*
their head; Not a round bare place, saith
Vatablus: Ye shall not make roundness of
the hair of your head, say the *septuag.* *Ra-*
dulphus affirms, ‘That the Gentile Priests
‘shaved their heads round, for they thought
‘that the gods were best pleased with a
‘round figure, as the most perfect, *Cornel. a*
Lapid. & Bonfrerius in Synops. Criticor.
Which was the ground of this Prohibition,
say Divines both Popish and Protestant.

Again, *Ezek. 44. 20*, *Neither shall they*
shave their heads; That they might not ap-
pear like the Gentile Priests, saith *Bellar-*
mine: Out of a superstitious imitation of
the *Heathen*, who sacrificed to their Idols
with shaven heads, saith *Eftius*: *Apuleius*
describing the *Processions* of the Gentiles,
saith,

saith, *These* (their Priests) *march forward with their shaven heads, &c.* Metamorph. lib. 11. The Egyptian Priests (as *Alexander ab Alexandro* informs us) were by law to shave their heads every third day, and with *brazen Knives* ; which *custom* (saith he) they received from the *Sabines*, whose Priests were shaven with such *Instruments*. In *Gen. Dierum*. lib. 6. cap. 12. Of these *Juvenal* speaks, Sat. 6.

Qui grege linigero circumdatus, & grege calvo.

And *Martial*, Lib. 12. Epigram. 29.

Linigeri fugiunt calvi, sistrataq; turba.

And *Vossius* gives us the reason of this *Custom* : ‘ Because of all *Mortals* none
‘ should have such purity of Soul, of which
‘ that of the Body is a *Symbol*, as *Priests* ;
‘ they ought not to be burden’d with sordid
‘ cares, which are signified by the hair. Be-
‘ sides, long hair hurts the head, and the
‘ hair both of Men and Beasts groweth out of
‘ the *excrements* of food : not, as if they
‘ should stay here, but because by this *Sym-
‘ bol*, they might be admonished to study
‘ purity. *De Physiologia Christi. &c.* lib. 9.
cap. 12. And this reason is urged by *Plu-
tarch*

tarch in his *Treatise of Isis and Osiris*. Thus do our *Romish Priests* shave their heads and beards. For this we have the universal *Testimony* of their greatest *Doctors* and *Schoolmen*. *Bellarmin. de Monachis, lib. 2. cap. 40.* where he urgeth severall reasons, and the *Authority* of many *Councils*. *Peter Lombard Sentent. Lib. 4. Distinct. 24. Estius in Sentent. Lib. 4. Distinct. 24. Sect. 7. Durand Ration. Divin. Officior. Lib. 2. cap. 1.* And their *Polydor Virgil* derives this *Ceremony* from *Pagans, de Inventor. Rerum, Lib. 4. cap. 8.*

‘Three things (saith *Durand*) are here observable, viz. the shaving of the Head, cropping the hair and the circular Form.

1. ‘Three things follow upon the shaving of the Head. viz. the conservation of cleanliness, deformation, and denudation. 1. The conservation of cleanliness; because from the hair filthiness is contracted in the head. 2. Deformation; because hair is for an ornament. And therefore this shaving signifieth an undefiled and singular life: that Clergy-men should have purity of soul within; and a singular life, that is, no exquisite habit without. Further, the shaving and cutting of the hair denotes the deposition of all temporal things, and that they should be content with food and raiment. 3. The
‘baring

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‘ baring of the upper part of the head, shews
‘ that there should be nothing betwixt us
‘ and God, that with open face we may
‘ contemplate the Divine Glory. Again, we
‘ shave the head, some hair being left be-
‘ low in the form of a Crown; because the
‘ head signifieth the mind; and the hair, secu-
‘ lar thoughts. Therefore as the top of the
‘ head is cleansed from hair; so the mind,
‘ whilst it meditateth on heavenly things,
‘ ought to be cleansed from worldly thoughts.
‘ But the lower part of the head hath hair,
‘ because ’tis sometimes lawful to think of
‘ worldly things, without which we cannot
‘ live.

‘ 2 The cropping of the hair denotes,
‘ That no superfluous thoughts should pos-
‘ sess the mind. They go with shaven heads
‘ and naked ears, lest their hair by growing
‘ long, cover their ears, and hinder their
‘ sight; to signifie, that no worldly thoughts
‘ should stop the ears or eyes of the Soul.
‘ And the hair is cut above the ears, that the
‘ five senses of the head may be ready for
‘ the service of God.

‘ 3. The hair is shaven in a *circular form*,
‘ or like a *crown*, for several reasons: 1. In
‘ imitation of Christ our King, who being
‘ about to offer up himself upon the Altar
‘ of the Cross, did wear a Crown of thorns.

Hence

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'Hence 'tis, that we, desiring to be saved by
 'his Death, do wear upon our heads the
 'sign of Christs *passion*, that is, the form of a
 'thorny Crown, which he wore in his Suffer-
 'ings, that he might take away the thorns
 'of our sins: and to shew that we are ready
 'to suffer derisions and reproaches for him, as
 'he was for us. 2. The *circular form* of the
 'hair denotes the vertue of equality, every
 'way agreeable to reason: For then tempo-
 'ral things are rightly meditated on, when
 'they are consonant to reason. 3. A *cir-
 'cular Figure* is made because this Figure
 'hath neither beginning nor end: by which
 'we are given to understand, that *Clerks*
 'are the *Ministers* of God, who had no be-
 'ginning, and shall have no end. 4. This
 'figure hath no corner; by which is signi-
 'fied, that *Clergy-men* ought not to have a
 'spot in their lives, and that they should
 'have truth in their *Doctrine*; because Truth
 'loves not corners. 5. Because this *figure*
 'of all figures is most beautiful: Hence in
 'this God made the *celestial* creatures; by
 'which is signified, that *Clerks* ought to
 'have beauty within in the Soul, and with-
 'out in the conversation. 6. Because this
 'figure is the most simple: For according to
 'S. *Austin*, no figure is constituted of one
 'line only, except a *circular*; by which is
 intima-

'intimated, that Clergy-men should have a
'Dove-like simplicity; according to that,
'*be ye simple as Doves.* 7. A Crown shews,
'that Clerks are in a peculiar respect the
'Kingdom of God. These are the doughty
Reasons given by *Durand* and others for
this *circular form*, which my designed brevity will not suffer me to make some pleasant remarks upon.

And then he proceeds to the shaving of their *beards*; where also this acute Doctor discovers as great Mysteries as in the former.

'The reason of hair on the Beard (saith
'he) is the superfluity of humors in the
'stomack; this denotes, That we should
'cut off those vices and sins which are superfluous in us. We shave our Beards, that
'by Innocence and Humility we may appear
'pure and undefiled; and be like unto the
'Angels, which are always fresh and youthful: Yet in times of fasting, we suffer five
'hairs to grow, because all thoughts which
'are not against God, as to build a Church,
'till the ground, and such-like, which we
'use to have in times of Abstinence, should
'not be prohibited. I wish this great *Mythologist* had explicated these last words, that the reason might have been more convincing to poor *Hereticks*.

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And for the more solemn performance of this Ceremony, our Masters at Rome have appointed a particular Office. *Pontif. Roman. p. 511. Ordo Romanus, p. 94.*

C H A P. XVII.

Lights in Churches.

1. **T**HE Heathen had lighted-Candles and Tapers in their Temples, when they offer'd sacrifice, *Baruch 6. 18. Ceres, the Mother of Proserpina, was called Tedisera, because they lighted Tapers and Torches, though it were at noon-day, when they offered Sacrifice unto her.*

*Illic accendit geminas pro lampade pinus :
Hinc Cereris sacris nunc quoq; tæda datur.
Ovid. Fastor. lib. 4.*

Natalis Comes discoursing of the Sacrifices of the Superior gods, tells us, That they used lights; by which (saith he) they did demonstrate the purity of those gods, *Mythol. lib. 1. cap. 10.* And *Macrobius* informs us, That the Altars of Saturn were garnished with burning Candles, *Saturnal. lib. 1. cap. 7.* *Alexander ab Alexandro*, affirms, That this Cere-

Ceremony was anciently observed by *Pagans*, viz. to have burning *Torches*, In *Genial. Dierum*, lib. 4. cap. 17. And *Andreas Tyraquellus*, in his Annotations upon him, confirms this *Affertion* by the Testimonies of *Gyraldus*, *Cornelius*, *Dion. Halicarnassæus*, and *Herodotus*. Let them burn *Candles* and *Tapers* daily, that are without light—saith *Tertullian* de *Idololatria*, cap. 15. And *Lactantius* declaims against this *Heathenish* custom, *Institut.* lib. 6. cap. 2.

Thus do *Papists* burn *Candles* and *Tapers* in their Churches, when they celebrate *Mass*, and perform other Religious *solemnities*.

This practice is so general and well known, that I need not cite *Authors* for it. *Light* (saith *Baily* apud *Rivet*) is the symbol of *Evangelical* brightness, of a lively faith, of inward joy, of flaming charity; in a word, of the *Divinity*, which is nothing else but immortal fire, and a most pure act.

2. The *Heathen* changed these *Lights* every year, viz. on the *Calends* of *March*, *Hospin. de Orig. Fastor. Pagan.* cap. 12. On the first day of this Month (saith *Macrobius*) they made a new fire on the *Vestal Altars*, that they might begin the new year with new fire, *saturn.* lib. 1. cap. 12. This Ceremony is more fully described by *Ovid*, *Fastor.* lib. 3.

*Non dubites, primæ fuerint quin ante Calenda
 Martis; ad hæc animum signa referre potes.
 Laurea flaminibus, quæ toto perstitit anno,
 Tollitur, & frondes sunt in honore novæ.
 Janna tunc regis posita viret arbore Phœbi;
 Ante tuas itidem curia prisca fores.
 Vesta quoq; ut folio niteat velata recenti,
 Cedit ab Iliacis laurea cana focis.
 Adde quod arcana fieri novus ignis in æde
 Dicitur, & vires flamma resecta capit.*

Thus do our *Romanists* change their *Lights* every year, viz. three days before *Easter*. This Ceremony is fully described by *Durand*, with all its mystical significations.

‘ The *Lights* are put out, to denote, that
 ‘ Christ, the true *Light*, lay three days in the
 ‘ Sepulcher. Some light 72 Candles, some
 ‘ 24, some 12, some 9, some 7, and with
 ‘ some the number is not certain; yet all
 ‘ are not without a Mystery. The 72 Can-
 ‘ dles that are extinguished, denote the 72
 ‘ Disciples, whose preaching was almost ex-
 ‘ tinct in the death of Christ; they also sig-
 ‘ nifie, that our Lord lay 72 hours in the
 ‘ Sepulcher; which must be *synechdochi-*
 ‘ *cally* understood: or, so many Candles are
 ‘ lighted for the 72 Nations, and kinds of
 ‘ Languages.

Twenty

‘Twenty four Candles are lighted, 1. Be-
 ‘cause the *Sun* that enlightens the World
 ‘24 hours, signifies Christ the true *Sun*.
 2. The day, of which Christ is the greater
 ‘light; and the night, of which the Church
 ‘is the lesser light, are the *Apostles*, and other
 ‘*Apostolical* men, which, as the 24 hours,
 ‘serve Christ the *Day*, and the Church the
 ‘*Night*. 3. Four and twenty Candles de-
 ‘note the *Gloria Patri*, which is to be said
 ‘24 times in the *Nocturns* of *Festivals*. Fif-
 ‘teen Candles signify the twelve *Apostles*
 ‘and the three *Maries*, which followed our
 ‘Lord. Or fourteen of those Candles sig-
 ‘nify the fourteen *Articles* of the Christian
 ‘Faith; and the extinguishing of them, de-
 ‘notes the extinction of the *Faith* in the
 ‘flight of the *Apostles*; but the putting out
 ‘of the last Candle signifies the death of
 ‘Christ.

‘Twelve Candles burning, represent the
 ‘twelve *Apostles*; and they are put out, to
 ‘shew that the *Apostles* were then silent, and
 ‘fled, and the *Faith* almost extinct in them.

‘Nine Candles signify *Mankind*, which by
 ‘sin had excluded themselves from the Nine
 ‘*Orders* of Angels, and from the true *Light*.

‘Seven Candles signify the seven-fold
 ‘grace of the Spirit, which was almost ex-
 ‘tinguished in the hearts of the *Disciples*.

' Lastly, Where a certain number of Can-
 ' dles is not observed, there they signifie the
 ' Prophets, and other holy Fathers, who
 ' foretelling Christ our Light, and preach-
 ' ing the Doctrine of Salvation, are now
 ' dead, being tormented with divers pun-
 ' ishments. Further, All the Candles are not
 ' put out together, but one after another,
 ' because the *Disciples* left Christ succes-
 ' sively, and not all at once. Some extin-
 ' guish a Candle after every Canticle, to de-
 ' note that our joy was turned into sorrow,
 ' because the true *Sun* was set. Others put
 ' them out at three times, in remembrance
 ' of Christs three days burial. In some
 ' Churches the Candles are put
 ' out with a *Wax hand**, which
 ' signifies the hand of *Judas*, which
 ' was as it were of Wax, that is, flexible to
 ' evil; by which Christ our King, and true
 ' Light, was betrayed, and, as much as in
 ' him lay, extinguished. The Candle in the
 ' midst is not put out, but kept burning in
 ' a Chest or Corner, that afterwards it may
 ' be brought forth, and enlighten the Church.
 ' And this Candle signifies 1. The *Faith*
 ' which remained only in the *Virgin Mary*,
 ' by whom all the *Elect* are taught and illu-
 ' minated. 2. It signifies Christ, who though
 ' he seemed according to his *flesh* extinguis-
 ' ed;

*O the wit
 of man.

ed ; yet according to his *Divinity*, which
 was hid from them, he lived ; and after-
 wards rising with most glorious light, ma-
 nifested himself to his Disciples. 3. The
 bringing forth of the Candle which seemed
 to be put out, notes the illumination of
Faith in the Apostles and others, in whom
 it was then almost extinct. 4. It denoteth
 Faith after Infidelity. 5. It signifies, that
 the fire of the holy Spirit, which seems ex-
 tinguished in *Believers*, shines forth again
 in them. 6. The renewing of the *Light*,
 signifieth, the renovation of the *New Te-
 stament*. 7. The Lights are put out suc-
 cessively one after another ; and one is as
 it were put out, because covered ; and af-
 terwards brought forth, to note, That the
 perverse *dressers* of the *Vineyard*, and wick-
 ed men, have slain the *Messengers* of the
Father, viz. the *Prophets*, and at last his
Heir, whose *burial* is signified by the co-
 vering of the *Light*, and *resurrection* by
 the bringing of it forth. And the Can-
 dle last put out, according to some, is grea-
 ter than the rest, and signifies Christ, who
 was Lord of the Prophets ; and according
 to others, where the Candle is equal with
 the rest, it also signifieth Christ, who was
 reputed one of the Prophets ; and the last
 extinguished, because after him there was

'no Prophet. And lastly, The Candle it
'self is put out at the *Evangelical Cantic*;
'because Christ was slain preaching the Go-
'spel, *Ration. Divin. Officior. lib. 6. cap. 72.*

Our *Romanists* have bestowed many glo-
rious *Titles* upon several of their great Do-
ctors, as *Angelical, Seraphical, Illuminate,*
Irrefragable, Profound—— Certainly this
Doctor (if the first Discoverer of these
strange *Mysteries*) hath deserved them
all.

C H A P.

C H A P. XVIII.

Worshipping towards the East.

THE Heathen worshipped towards the East: For this many Testimonies might be produced out of their own Writers.

*Surgit, & ætherei spectans orientia Solis
Lumina, ritè cavis undam de flumine palmis
sustulit, & tales effundit ad æthera voces.
Virgil. Æneid. lib. 8.*

*Illi ad surgentem conversi lumina Solem,
Dant fruges manibus salsas.
Idem, lib. 12.*

And herein (saith *Servius*) they observed the ancient Custom, which was to look towards the East when they prayed. And *Ovid* speaks to the same purpose. *Fastor.* lib. 4.

*His Dea placanda est: hæc tu conversus a-
Dic quater. (dortus*

It was the general practice (as *Alexander* ab *Alexandro* testifieth) to worship the gods

170 **Worshipping towards the East.**

gods towards the *East* ; *In Genial. Dierum. lib. 4. cap. 17.* Hence their *Temples* were built *East* and *West*, as *Vitruvius*, *Plutarch*, and others have affirmed. Nay, they thought no *lustration* was lawful, except that which was done by those that turned to the *East*, saith *Cratinus* in *Chirone* apud *Natal. Comit. Mythol. lib. 1. cap. 14.*

Thus do our *Romanists* worship towards the *East* : and for this their famous *Bellarmin* urgeth several arguments. As 1. 'Be-
'cause *Paradise* was seated in the *East*, *Gen. 2.*
'Therefore we pray towards the *East*, be-
'cause we profess our selves *Pilgrims*, and
'long for our *Country*, out of which we
'were ejected by sin. 2. Because the *Hea-*
'vens begin to move from the *East* ; hence
'tis that that part of the world is most ex-
'cellent. And therefore, when we pray,
'we turn our *corporal* face to the most ex-
'cellent *Body*, that we may be admonished to
'turn our spiritual face to the most excel-
'lent *Spirit*, which is God. 3. Because
'Christ, whom we invoke, is the Light of
'the World ; and therefore to signifie, that
'we are illuminated by Christ, the *Sun*
'of Righteousness, as they are by the *Cor-*
'poreal *Sun*, who look towards the *East*,
'we use this *Ceremony*. 4. Because our
'Lord was crucified on the *Cross* to-
'wards

wards the *West*; therefore we pray to-
wards the *East*, that we may look him in
the face. These most convincing *Argu-
ments* are urged by *Bellarmin*, and many
other *Roman Doctors* for this *Custom*: But
their *Polydor Virgil* ingenuously confesseth
that it was derived from the *Gentiles*, *De
Inventor. Rerum. lib. 5. cap. 9.* And *Pope
Leo 3.* acknowledgeth that this practice fa-
vours of a *Pagan* spirit, and ought not to be
tolerated among Christians. 'From such
'*Institutions* this impiety hath proceeded,
'that the *Sun*, when it riseth in the morn-
'ning, is adored from high places by simple
'people: which also some Christians do, and
'they think so religiously, that before they
'come to the Church of *Blessed Peter* the
'Apostle, having passed the
'*Steps* to the *High Altar*, they
'turn their bodies to the ri-
'sing *Sun*, and bow in ho-
'nour of that glorious *Body*;
'which being done, partly
'through ignorance, and part-
'ly from a spirit of *Paga-
nism*, we are greatly trou-
'bled, because though some
'perhaps rather worship the
'*Creator* of Light, than Light it self, which
'is a Creature; yet we must abstain from
'the

Though *Basil* made
worshipping to-
wards the East
an ancient Tradi-
tion, *Lib. de Spir.
Sanct.* Yet their
infallible *Leo* can-
cell'd it as an
Heathenish Addi-
tion not fit to be
entertain'd in
Christian Religi-
on.

, the very appearance of such Veneration :
 ' which when one that hath renounc'd *Gen-*
 ' *tilism*, observeth in us, will he not retain
 ' this part of his *old Religion*, as probable,
 ' which he sees common both to *Christians*
 ' and *Gentiles*. *Serm. 7. de Nativit.* And *Pi-*
neda affirms, that in this *Pope's* time the cu-
 stom of building Churches, and worship-
 ping towards the *East* was not observed ; In
Job cap. 31. ver. 26.

C H A P. XIX.

H O L Y W A T E R.

THE *Heathen* besprinkled themselves
 with *lustral* or *purgative* Water, when
 they went to sacrifice, and perform their De-
 votions.

Spargit & ipse suos lauro rorante capillos :
Incipit & solita fundere voce preces.
Ablue præteriti perjurium temporis, inquit ;
Ablue præterita perfida verba fide.
Ovid. Fastor. lib. 5.

Ter se convertit, ter sumptis flumine crinem
Irrogavit aquis ; ternis & hiatibus ora
Solvit.

Ovid. Metam. Lib. 7.

And

And their hands especially were to be washed, as *Homer* informs us, *Iliad*. lib.6.

χερσίδ' ἀνίπλουσιν Διὶ λείψεν αἰθόπα θυγόν

Ἄζομαι, ἔδ' ἐπὶ πῇ ὄρεϊ κελαυεφῇ Κρονίωνι

Ἄιματι, καὶ λυθρῷ πεπαλαγμένον ἐυχέτα' ἄδαι.

*Non decet illotis manibus libare superno
Vina Jovi, pudor hoc prohibet fecisse: cruore
Turpatum me & cæde virum deis fundere*
vota.

And *Timarchidas* in *libro de Coronis*, tells us, That *Asterius* was smitten with a *Thunder-bolt*, because he touched the *Altar of Jupiter* with unclean, that is, unwashed hands.

χερσιν ἀνίπλιδε ρέζων Διὸς ἡΐατο βωμῷ

Τέτινὰ μιν πυρέντι πατρὸς κατέφλεξε κεραυνῷ.

*Illotis manibus libans Jovis attigit aram,
Quo pater hunc ussit flagrantis fluminis igne.*
Apud Natal. Comit. Mythol. lib. I.
cap. 14.

Justin Martyr, speaking of the *Gentiles*, saith, *They sprinkle themselves with water, when they go into their Temples, and then offer sacrifices unto their gods*, *Apol. 2.* And *Belethus* tells us, 'That they built their 'Temples near unto Fountains, that they 'might always have water in readiness, by 'which they fancied themselves purified; and

‘and therefore they called those Fountains
 ‘*Delubra, a diluendo, Explicat. Divin. Offic.*
 cap. 110: And that they had certain men
 standing at the doors of their Temples,
 whose Office it was to sprinkle persons as they
 entred in, is clear from this Story of *Valen-*
tinian: ‘When the Tyrant *Julian* went in-
 ‘to the Temple of *Fortune*, the *Priests*
 ‘stood at the door, that they might sprin-
 ‘kle with water those that entred in; by
 ‘which, according to their *opinion*, they
 ‘were exiated: *Valentinian* going before
 ‘the Emperor, when he saw the water up-
 ‘on his Cloak, smote the person that sprink-
 ‘led it, and said, That he was not purged,
 ‘but polluted by it, *Theodoret. Histor. Eccles.*
 ‘lib. 3. cap. 15.

Sozomen relates the same story, and adds,
 ‘That ’twas a custom among the Heathen to
 ‘besprinkle persons with Lustral water when
 ‘they entred into their Temples, *Histor. Ec-*
cles. lib. 6. cap. 6.

Thus do our *Romanists* sprinkle them-
 selves with *Holy-water*, when they go into
 their Churches to hear *Mass*. Hence ’tis,
 that as the *Heathen* had a *Vessel* wide at the
 top, and narrow at the bottom (so their
Writers describe it) placed at the doors of
 their Temples, and fill’d with *lustral*, or *pur-*
gative Water; so have our *Romanists* the
 like

like (which Vessel, saith *Durantus*, must be made of *Marble* or *solid Stone*) at their *Church-doors*, which is filled every *Lords Day* with *Holy-Water*, that the people may sprinkle themselves therewith, as they go into the Church.

2. This *lustral Water* was mixed with *Salt*, and consecrated.

— Καθαρὶ ὃ πυρῶσιν δῶμα θεῶν,
Πρῶτον ἔπειτα δ' ἄλλοις μεμιγμένον (ὡς νερόμισα)
Θαλλῶ ὑπερείκον ἱερῶν ἀβλαβὲς ὕδωρ.

— *Puro verò purgate domum sulphure*
Primum, postea verò sale mixtam (utilex est)
Florido ramo aspergere decet aquam.

Theocritus in parvo Hercule.

'Twas the custom to cast Salt into the Water, and a *Branch* of *Laurel* or *Olive* -- saith *Natalis Comes Mythol. lib. 1. cap. 14.*

The *Heathen* (as *Athenæus* informs us) had a peculiar form in making this *lustral Water*: They dipped therein a *Fire-brand* taken from the Altar, on which they offered their *Sacrifices*. lib. 9.

Thus *Holy Water* is mixed with *Salt*, and consecrated with certain *Prayers* and *Ceremonies*; of which I will give the Reader a brief account out of their *Ritual*.

The *Priest* being apparell'd according to his degree, 'First exorciseth the *salt* with
' these

'these words: I exorcise thee, O Creature of
 'Salt, by the living + God, by the true + God,
 'by the holy + God, by God, who com-
 'manded thee to be cast into the Water by
 'the Prophet *Elifens*, to heal the barrenness
 'of it: that thou become exorcised Salt for
 'the salvation of Believers: and be thou
 'health both of soul and body to all that re-
 'ceive thee: and let all phantasie and wick-
 'edness, or diabolical craftiness depart, and
 'fly away from the place, where thou art
 'sprinkled; and let every unclean spirit be
 'adjur'd by him, who shall come to judg
 'both the quick and the dead, and the world
 'by Fire. *Amen.* And then follows this
 'Prayer.

*Almighty, Everlasting God, we humbly
 implore thine immense Clemency, that thou
 wouldst vouchsafe to blefs + and sancti + fy
 with thy piety this Creature of Salt, which
 thou hast given for the use of Mankind, that
 it may be health both of mind and body to all
 that receive it: and that every thing touched
 or sprinkled with it, may be delivered from
 all uncleanness and suggestions of spiritual
 wickedness. Through our Lord, &c.*

Then he proceeds to exorcize the Water
 with these words: *I exorcize thee, O Creature
 of Water, in the Name of God + the Father Al-
 mighty, and in the Name of Jesu + Christ, his
 Son*

*Son our Lord, and in the power of the Holy
+ Ghost : that thou become exorcized Water
to drive away all power of the Enemy. And
then he saith this Prayer.*

*O God, who for the salvation of Man-
kind hast made the greatest Sacraments in
the substance of water; Be thou propiti-
ously present to our prayers; and pour upon
this Element, prepared with many purifica-
tions, the virtue of thy Benedic + tion, that
this Creature serving thy Mysteries, may
through thy grace be effectual to drive away
the Devil and all diseases; that all things
in the houses or places of the faithful which
shall be sprinkled therewith, they may be
freed from all uncleanness, and whatever is
hurtful; let no evil spirit lodg there, no
pestilential breath; let all the wiles of the
secret Enemy depart; and if there be any
thing hurtful to the quiet and safety of the
Inhabitants, let it depart upon the sprinkling
of this water, &c.*

*After this, he puts Salt into the water in
the form of a Cross, saying, Let this com-
mixture of salt and water be as aforesaid.
In the Name of the Fa + ther, and of the
Son ✕, and of the Holy + Ghost, Amen.*

*And then follows another Prayer, not
N much*

much unlike the former, *Ritual. Roman. de Exorcismo Aquæ Benedictæ*, p. 209.

I cannot here pass over the *Mysterics* which their great *Mythologist* hath observed in this *Consecration*.

‘By *Water* we are to understand the *people* and *confession*; and by *Salt*, the *word* of *God* and *contrition*. The mixture of *Salt* and *Water*, denotes the separation of sin, and the beginning of virtue and good works. But why is the *Salt* blessed before the *Water*? He answers, By *Salt* is understood the bitterness of Repentance, and by *Water*, Baptism; therefore because *Contrition* of heart ought to precede *Absolution*, and Repentance Baptism; therefore *Salt* is blessed before *Water*, *Ration. Divin. Officior. lib. 4. c. 4. num. 8, 9. Garantus The-saur. Sacror. Rituum. Pars 4. Tit. 19.*

3. The *Heathen* attributed extraordinary Virtues to their *Lustral* water, especially a power to purge away sin, as *Incest*, *Theft*, *Murther*, &c. to cure diseases, preserve *chastity*, &c. For the first, see *Virgil’s Æneid. lib. 2.*

Tu genitor cape sacra manu, patriosq; penates.

*Me bello e tanto digressum & cæde recenti,
Attrahere nefas, donec me flumine vivo
Abluero.* And

And *Ovid* speaks to the same purpose,
but more fully, *Faſt.* lib. 2.

*Omne nefas, omnemq; mali purgamina cau-
ſam*

Credebant noſtri tollere poſſe ſenes.

Græcia principium moris dedit: illa nocentes

Impia luſtratos ponere facta putat.

And a little after, deriding this ridicu-
lous, though generally received *Opinion*, he
ſaith:

*Ab nimium faciles, qui triſtia crimina
cædis*

Flumineâ tolli poſſe putatis aquâ.

And for the other Virtues, viz. to cure
Difeaſes, preſerve *Chaſtity*, &c. ſee *Alex-
ander ab Alexandro in Genial. Dier.* lib. 4.
cap. 17. and *Cicero* lib. 1. *de Legibus*.

Thus our *Romaniſts* attribute extraordi-
nary Virtues to their *Holy-water*. *Cofternus*
tells us, 'That the Virtues of *Holy-water* re-
'late both to ſoul and body. 1. To the
'Soul, and they are ſeven. 1. By the pow-
'er of *Holy-water*, Devils are expell'd out
'of places, perſons, and things. 2. Sins are
'remitted. 3. *Phantaſms*, evil thoughts and
'distractions of mind in prayer, and at other

times, are excluded. 4. Our hearts are taken off from earthly things. 5. Our souls are disposed to prayer and devotion. 6. The grace, favour, and presence of the Holy Spirit are obtained. 7. Mens minds are better prepared to understand Divine *Mysteries*, and to receive the *Sacrament*. For this aspersion of *Holy-water* is of force against every thing that may hinder the effect of *Sacraments*; and for this cause 'tis used in the consecration of Altars and Temples, that from these places every impediment of prayer and devotion may be excluded. 2. To the Body; and they are four: 1. The barrenness of men, beasts, and human things, is cured. 2. Great plenty of good things is obtained. 3. Infirmities of the body are both prevented and removed. 4. The noxious air is purged, and the Pestilence, and every Contagion, expelled, *Apud Hespin. de Templis*.

Most, or all of these Virtues, seem to be grounded upon the form of *Consecration*, and are asserted by *Durandus de Ritib. Eccles.* lib. 1. cap. 21. *Durand. Rational.* lib. 4. cap. 4. *Bellarmin. de Eccles. Triumph.* lib. 2. cap. 7. *De Missa* lib. 2. cap. 15. *Aquin.* 3. *Quest.* 65. *Art.* 1. *Suarez.* in 3. *Disp.* 12. *Sect.* 2. *Gavantus Thesaur. sacr. Rit. Pars* 4. *Tit.* 19. I confess 'tis disputed among the Schoolmen,

men, VWhether these Effects are produced by Holy-water, *ex opere operantis*, or *ex opere operato*? The first is asserted by *Aquinas*, *Hales*, *Snarez*, &c. and the second by *Viſtoria*, *Sotus*, *Major*, *Ledesma*, &c. *apud Snarez*. But that these Effects are produced by *Holy-water*, is granted by all. And *Durantus* hath collected several *Examples*, as a further demonstration of this extraordinary Virtue of *Holy-water*; take two or three.

‘One *Joseph* intending to re-build, or rather repair the Temple of *Hadrian* in honour of Christ; and wanting lime, he commanded *Furnaces* to be made; but the malicious Jews by their *enchancements* kept the fire from burning: *Joseph* perceiving this, sprinkled *Holy-water* upon the *Furnaces*, and they presently took fire and burned. Another cured the hip of a man with *Holy-water*. A certain Woman turned into the form of a Mare, by the power of *Holy-water* was restored to her former shape, *De Ritib.* lib. 1. cap. 21.

4. The Heathen sprinkled their Houses, Fields, Cities, &c. with *lustral* water. This is clear from the fore-cited words of *Theocritus*, *Gyrald. de Deis Gentium Syntagma* 17. and *Hospin. de Origine Templor.* lib. 2. cap. 25.

N 3

Thus

Thus do *Papists* sprinkle their Houses, Beds, Fields, Vineyards, &c. with *Holy-water*. 1. Their Houses, saying this Prayer :

Omnipotent Lord God, bleſſ + this houſe, that there may be in it health, chaſtity, victory, vertue, humility, goodneſſ, and gentleneſſ, fulfilling of the Law, and giving of thanks to God the Father, Son, and Holy Ghoſt: and let this bleſſing remain upon this Houſe, and the Inhabitants, now and for ever, Amen.

And if the Houſe be new built, they ſay this Prayer.

We humbly beſeech thee, O God, Father Almighty, for this houſe, and the perſons and things in it, that thou wouldſt be pleaſed to bleſſ +, and ſancti + fie it, and beſtow all good things upon it, &c.

2. Their Beds, ſaying this Prayer :

Bleſſ + O Lord, this Bed, that all who lye in it may be in thy peace, and remain in thy favour, and grow old, and at laſt arrive at the Kingdom of heaven; Through Chriſt our Lord. Rituale Romanum de Benedictionibus.

‘The Faithful may take Holy-water in ‘Veffels, and carry it home to ſprinkle ſick ‘perſons, their Fields, Vines, and other ‘things, ſaith the ſame *Ritual de Exorcifmo Aquæ Benedictæ.*

Thus

Thus you see there's no difference, except in Name, between *Pagan Lustral*, and *Popish Holy-water*; they do most exactly agree in their *matter, uses, and properties.*

C H A P. XX.

AGNUS DEI'S.

THE Heathen used (saith *Hospinian*) to send *sigillaria*, or *Sigillaritia munera*, little Images to each other on the Feasts of *Saturn*; and he urgeth the Testimony of *Martial* in *Apophoretis*.

*Gloria tam parvi non est obscura sigilli.
Sum fragilis, sed tu, moneo, ne sperne sigillum.*

And 'tis reported of *Spartianus*, That he frequently sent these little Images to his Friends, which at first were given to Children, *De Origin. Festor. Christian. p. 67.* *Macrobius* gives us the original of these *sigillaria*, *Saturn. lib. 1. cap. 7*, but more fully *cap. 11.* and tells us, That the invention of them added six days to the Feast of *Saturn*. *Alexander ab Alexandro* informs us, That there was a Street in *Rome* where these

Images were made and exposed to sale on the foresaid days, *In Genial. Dier. lib. 3. cap. 4.*

And *Baronius* mentions certain Bulls (*bullas*) different at least in form from the other, which were superstitiously consecrated, and had extraordinary Virtues attributed to them; and therefore were hung about the necks of their Children, to preserve them from Enchantments and Sorceries, *Annal. Tom. 1. ad annum 58. p. 606.* These Bulls (saith *Anthoñius Thyssus*) were made of gold, silver, or any other metal, in the form of a heart, and hollow, containing *Antidotes* against Withcrafts and Enchantments; and they were hung about the necks of Children, especially those of Noble Parentage, that they might become wise men, overcome Sorceries, and to keep them from filthy places, companions, and actions, *Obsero. in Valer. Maxim. lib. 2. cap. 1.*

Thus do Papists hang little Images about their necks, which they call *Agnus Dei's*, and attribute extraordinary Virtues to them. That this is done in imitation of the Heathen, their great *Baronius* ingenuously confesseth. The Gentiles wore certain Bulls or Amulets about their necks (as *Varro* informs us *de Lingua Latina, lib. 6*) which were superstitiously consecrated; for the
abolishing

abolishing of these, as it happens in many things, Superstition being changed into Religion, Christians carry about them a little Image of Christ made of holy Wax, to which the same Virtues are attributed. *Annal. ad annum 58. p. 606.*

But that our *Romanists* are so far from abolishing Superstition, that they exceed the Gentiles herein, will appear, if we consider, 1. The *matter* which these *Agnus Dei's* are made of. 2. The *Ceremonies* they are consecrated with.

1. Let us remark the *matter* of which they are made. 'These little Images of Christ, that immaculate Lamb, are made (saith *Durand*) of new consecrated *Wax*, or the *Paschal Candle* of the precedent year, mixed with holy Oil and *Chrism*: *Wax* signifies his *Humanity*; *Honey* in the *Wax*, the *Divinity* in the *Humanity*. The *Bee*, which worketh the *Wax* with the *Honey*, is not inclin'd to lust; and the Blessed *Virgin* conceived him, who is God and Man, without carnal copulation. The *Wax* is mixed with *Oil* and *Chrism*, because our Lord is full of Mercy, which is signified by the *Oil*, *Ration. Divin. Offic. lib. 6. cap. 79.*

2. Let us observe with what *Ceremonies* they are consecrated. On some day after
Easter,

Easter, and before the next *Sunday* (called *Dominica in Abbis*) the Pope, having said or heard Mass in his private Chappel, bleſſeth the Water (if it was not consecrated before) with the common Benediction; and then adds this Prayer.

O Lord God, Father Almighty, the Ordainer of all Elements, and Preserver of Mankind, the Giver of spiritual grace, and the Author of eternal life; who hast commanded Waters, flowing from the Fountain of Paradise, to water the whole Earth: Be thou graciously present, that those things which we have decreed to put into this Vessel of water (prepared to the glory of thy Name), thou wouldst bleſs⁺, and being bleſſed, sancti⁺ſie; that by the veneration and honour of them, thy servants offences may be discharged, the stains of sin washed away, pardons obtained, and graces conſer'd; that at last with thy Saints and Elect, we may merit to obtain eternal life; Through Christ our Lord, Amen.

After this, the Pope infuseth Oil into the Water, ſaying,

Vouchſafe, O Lord, to consecrate and sanctiſie theſe waters by this uncti^on of Oil, and our Benediction; In the Name of the Father⁺, and of the Son⁺, and of the Holy + Ghoſt, Amen.

Amen. And then the *Chrysm*, repeating the same words.

The Water being thus blessed, the Pope turns himself to those little Images ;* and standing without his Mitre, saith these Prayers :

Almighty Everlasting God, who art the Institutor of Legal sacrifices and Ceremonies, which thou didst ordain for the restoration of Mankind (seduced by Diabolical subtilty) and with these wouldst be appeased, &c. And as that sacrificed Lamb, with whose blood the door-posts were sprinkled, delivered thy people from the Egyptian Persecution; and as that innocent Lamb Jesus Christ thy Son, slain upon the Altar of the Cross according to thy good pleasure, redeemed our Protoplast from the power of the Devil; so let these immaculate Lambs, which we offer to be consecrated before thy Divine Majesty, receive the same Virtue : be thou pleased to bless†, sancti + fie, and conse + crate them, that being sanctified with thy liberal benediction, they may receive power against Diabolical subtilties, and frauds of the evil spirit; that those who carry these devoutly about them, no tem-*

* Horrible blasphemy ! that a poor piece of Wax should be conceived capable of as much power as the Son of God to redeem & reconcile the world, or to destroy the power of the Devil.

pest

pest may prevail against them, no pestilent breath, no corruption of the air, no deadly disease, no storm at sea, no burning, or iniquity hurt them, &c.

Let us beseech thy clemency, Almighty God, who hast created all things of nothing, and after the fall of Adam hast blessed Noah and his sons, who were found righteous before thy Majesty, and in thy mercy kept them safe from the deluge of waters; so vouchsafe to bless⁺, sancti⁺ + fie, and conse⁺crate these Lambs, that all carrying them devoutly for the reverence and honour of thy Name, may be delivered from all inundations of waters, and from all fluctuations of Diabolical powers, and from sudden death, &c.

These being ended, the Pope takes up his Mitre, and placeth himself before the Vessel of water, and those of his Bed-Chamber bring unto him the *Agnus Dei's* in silver Basons, which the Pope puts into the water, and the Bishops there present take them out, and place them upon Tables prepared for that use; and all being baptized by the Pope or his Prelates, he saith over them these Prayers:

‘ VVe beseech thee, O bountiful Spirit,
 ‘ who makest the waters fruitful, and givest
 ‘ life

' life to all things, and hast ordained the
 ' greatest Sacraments in the substance of
 ' water——Vouchsafe to bless +, sancti + fie,
 ' and conse + crate these Lambs anointed
 ' with perpetual Water and Chrism, that
 ' being blessed by thee, they may receive
 ' power against all Diabolical temptations;
 ' and that all who carry them, may be safe
 ' both in prosperity and adversity, and may
 ' fear no danger; that no Satanical Cruelty,
 ' or human subtilty, may hurt them; but
 ' being strengthened with thy Virtue, they
 ' may glory in thy Consolation, who art truly
 ' called the Comforter, &c.

' O Lord Jesu Christ, Son of the Living
 ' God, who art truly the innocent Lamb,
 ' Priest and Sacrifice: We beseech thy Cle-
 ' mency, That thou wouldst be pleased to
 ' bless +, sancti + fie, and conse + crate these
 ' immaculate Lambs which we have made of
 ' pure Wax to thy honour, and anointed
 ' them with holy Chrism in token of thine
 ' Immaculate Conception; protect and de-
 ' fend those that carry them, from all danger
 ' of Fire, Lightning, Storms, and Tempests,
 ' and from all Adversity, by the Mystery of
 ' thy Passion; and vouchsafe to deliver them
 ' from all perils; and Women labouring in
 ' Child-birth, as thou didst deliver thy Mo-
 ther

'ther from all danger, &c. [But that was not by a piece of Wax.]

These *Agnus Dei's* being thus consecrated, they are put into their Boxes, and the next Sunday distributed after this manner: All the Cardinals come to the Pope, one after another in order, and reverently reach forth their Mitres, turning the corners of them downward, and the Pope puts into them so many *Agnus Dei's* as he pleaseth. *Ceremoniale Romanum apud Hospinianum de Origine Pastor. Christian.* p.66.

I will not mention the Miracles supposed to be wrought by these little Images; only give you the Virtues of them (which exactly agree with the Prayers used at their Consecration) as they are described in *Thyrens de Dæmoniacis*, pars. 3. cap.45.

*Tollitur hoc signo tentatio Dæmonis atri,
Et pietas animo surgit, abiq; timor.
Hoc aconita fugit, subitæq; pericula mortis,
Hoc & ab insidiis vindice tutus eris.
Fulmina ne feriant, ne seva tonitrua lædant,
Ne mala tempestas obruat, istud habe.
Undarum discrimen idem propulsat, & ignis,
Illaq; ne noceat vis inimica, valet.*

Hoc

*Hoc facilem portum tribuente puerpera fatum
Incolumem mundo proferet, atq; Deo.*

A Man that can do all *Offices*, is called τὰ πᾶσι in *Petronius*, and other *Authors*; Well may these little *Images* (if all be true, that is affirmed of them) be called our τὰ πᾶσι; for what evil can be feared, or good desired, which they are not able to prevent, or procure?

CHAP. XXI.

SACRED RELIQUES.

THe greatest respect that wicked men give to the Godly, is when they are dead. While *Moses* was *living*, he was in danger of being destroyed; when *dead*, of being adored by the *Israelites*. *Foram*, when *Elisba* was *living*, opposed him; but when *dead*, laments over him in that pathetic Speech; *My Father, my Father, the Chariots of Israel, and the Horsemen thereof*. *Saul* disobeys and rejects *Samuel*, when *living*; but when *dead*, he with great pains (though no profit) endeavours to recal him. *They build the Tombs* (saith our Saviour) *of the*
Pro-

Prophets, and garnish the Sepulchres of the Righteous, when dead, whom (living) their Fathers (and they were acted by the same Spirit) oppos'd and persecuted even unto death. Vetus est morbus (saith one of the Ancients) quo mortui sancti coluntur, vivi contemnuntur.

Thus do our *Romanists* at this day in their pretended honouring the ancient *Saints* and *Martyrs*, whose Religion and Practices they persecute in the true *Professours*; And their conformity herein with the old *Pagans* will appear in these following Particulars.

1. The *Heathen* carefully kept and preserved the *Reliques* of their deceased *Worthies*, that is, Men eminent for Vertue, and noble Exploits. When their *Bodies* were burnt (which *Custom* was generally observed in most Countries) they carefully gathered their *Bones* and *Ashes*. *Kirchman* handling this Question; How the *Ashes* and *Bones* of those, to whom they would give honour, could be discerned from the ashes of the Wood, and the bones of Animals, which were often burnt with them? He answers;

1. 'Some think, That they made Garments of *Indian Flax*, which could not be burnt, and that their *Bodies* were covered with them, that their *Bones* and *Ashes* might be kept separate; But this *Opinion* he rejects.

2. He

2. He answers with *Isaac Causabon*, 'That
'the dead Body to be burnt, was so placed
'in the *Pyra*, that its bones and ashes might
'remain separate, and not be mingled with
'the ashes and bones of such things and crea-
'tures were burnt with it; and hence
''twas, that they could distinguish them, *De*
Funeribus Roman. lib. 3. cap. 7.

And as these bones and ashes were care-
fully gathered, so they were with no less
care preserved; for after they were sprink-
led with Wine, and perfumed with Odors,
they put them into a golden silver-pot or
coffin. *Ælian* writing of *Severus* the Em-
peror, saith, 'That his Body was translated
'from *England* to *Rome* in great pomp,
'though some say, 'twas only a golden Pot
'containing his *Reliques*.

Thus do our *Romanists* carefully keep the
Reliques of their *Saints*; Are they not put
into Chests of Gold, Silver—and kept un-
der lock and key?

2. The *Heathen* gave much reverence
and veneration to the *Reliques* of their *He-*
ro's, and the *Places* where they lay. *Pythia*
answer'd the *Athenians*, who had sent to the
Oracle of *Apollo*, 'That they should bring
'back the bones of *Theseus* from *Scyros*,
'(whither he fled, and where he was barba-
'rously murdered by *Lycomedes*); and put-
ting

‘ting them in some honourable place, they
 ‘should preserve and adore them devoutly,
Plutarch in vita Thesei. And *Plato* saith of
 those that have liv’d well, and dy’d nobly,
 ‘That they are become like *Demons*, and
 ‘that we ought to serve them after their
 ‘death, and worship their Shrines;
θεογονίῃ καὶ προσκυνοῦν αὐτῶν τὰς εἰκόνες: Apud
Eusebium de Preparat. Evangel. lib. 13. cap. 7.
 & *Cyril Alexand. contra Julian. lib. 6.* And
 from this custom of worshipping the *Reliques*
 of their Worthies, proceeded the difficulty
 in granting unto those *primitive Christians*
 the Body of their Bishop *Polycarp*, thinking
 that they would adore it; though they pro-
 tested, That ’twas unto the true God alone
 that they pay’d that Homage, *Euseb. Hist.*
Eccles. lib. 4. cap. 15. I need not cite any
 more *Authors*, since this practice of *Pagans*
 is confessed by our *Adversaries of Rome.*
Aquinas propounds this Argument against
 their Adoration of *Reliques* (to which af-
 terwards he returns a poor pitiful answer)
To worship Reliques, is the practice of Hea-
thens, Suarez in 3 part. Aquin. Disp. 25.
Art. 6. I will not stand to mention all the
 ways by which the *Heathen* expressed their
 honour and veneration to these *Reliques*; but
 only name two.

1. In swearing by them. ’Twas the Su-
 perstition

perstition (or Idolatry) of *Ethnicks* to swear by the Reliques of their deceased Worthies, *Cyrl. Alexand. lib. 10. contra Julianum.*

2. In translating them from private and obscure, to more publick and honourable places; and this was done with great pomp and splendor. *Apollo* admonished the *Athenians* (as you heard) to translate the bones of *Theseus* to *Athens*: And he further adds, That when *Cymon* had found them, and brought them to the City, the people received them with Processions and great joy, as if *Theseus* himself had been alive, *Plutarch in ejus vita.* And the same Author tells us, That the Ashes of *Demetrius* were brought by his Son *Antigonus* in great pomp to *Corinth*, and received by the people with great veneration, *In vita Demetrii.* When the *Messenians* had killed, by poyson, *Philopæmenes*, Commander of the *Achaians*; *Lycoræ*, having utterly razed *Messenæ*, carried his Bones to *Megalopolis*, because he was a worthy man, *Pausan. in Arcadicis.* I forbear to mention the translation of *Tisamenus* the Son of *Orestes*, of *Phocion*, and many others.

Thus do our *Romanists* reverence and adore the Reliques of their Saints. This is clear, 1. From their Principles. 2. From

their Practices. 1. From their Principles; *Bellarmino* urgeth ten Arguments for this worship and adoration of *Reliques*, *De Sanctor. Beatitud.* lib. 2. cap. 3. *Suarez* produceth six, *In 3. part. Aquin. Quæst. 25. Art. 6. Disp. 55.* But why do I name private Doctors, since 'tis the determination of their much-admired *Council of Trent*? *The sacred Bodies of Holy Martyrs, and others living with Christ, which were living members of Christ, and Temples of the Holy Ghost, ought to be revered by the faithful; so that let all be damned who affirm, that honour and adoration is not due to the Reliques of Saints*, *Ses. 25. de Reliquiis.* And their Schoolmen handling this Question, *What adoration is to be given unto them?* They generally answer, That *Reliques*, respectively considered, are to be worshipped with the same veneration that is due to the person whose Reliques they are.

2. From their Practices. Let us hear *Cassander's* ingenuous Confession: 'In these last times too much is attributed to the *Reliques* and *Memories* of Saints; insomuch as the better sort of men, and those that were most zealous, have placed the sum and substance, as it were, of Religion, in searching out such Reliques, adorning them with Gold and Jewels, and building Temples and

Memo-

‘Memorials for them; and the worser and
 ‘wicked sort have repos’d false confidence
 ‘in the foolish and superfluous worshipping
 ‘of them, *Consult. de Reliquiis*. Here we
 see the practice both of the better and wor-
 ser sort of people; the one esteeming it the
 chiefest part of Religion, and the other re-
 lying wholly upon it as the only means of
 purging away their sins; and many ways do
 they express their reverence and veneration
 to these Reliques.

1. They adorn them with silver, gold, &c.
 The heads of *Peter* and *Paul* are inclos’d in
 so much silver as weigheth four thousand
 pounds, besides Jewels and precious Stones
 of inestimable value, *Com. Pii* 2. lib. 8. And
 the golden Tomb of *Thomas* of *Canterbury*,
 was covered with Diamonds, Carbuncles—
Eras. Coll. de Peregrin. Relig. ergo.

2. They translate them from one place to
 another in great pomp. ‘*Thomas Hertford*, a
 ‘most holy *Monk*, dy’d in *Calosyria*, and be-
 ‘ing a stranger there, they laid him in the
 ‘common *Sepulcher* for *Strangers*, and laid
 ‘many others upon him; but afterwards
 ‘(God willing to honour his servant) his
 ‘Body kept the highest place, and by a cer-
 ‘tain Divine Power was separated from the
 ‘other Bodies. The Beholders of this *Mira-*
 ‘cle told it to *Euphemius* their Bishop; of

‘ which, when he was convinced, he transla-
 ‘ ted the Body in great pomp to *Antioch*.
Laurentius Beyerlinck. Magnum Theatrum,
 lib. 15. p. 275. ‘ *Prince Albertus* command-
 ‘ ed the bones of *Albertus*, Martyr and Bi-
 ‘ shop of *Liege*, to be taken out of the
 ‘ Church of *Remes*, where they had lien 400
 ‘ years, and carried them upon his *shoulders*
 ‘ in solemn procession, to a Church in *Brus-*
 ‘ *sels*, *Idem* p. 277. Pope *Paul* the first,
 having congregated the *Clergy*, and all the
 people of *Rome*, translated the Body of *B.*
Petronella, the Daughter of *S. Peter*, toge-
 ther with her Marble *sepulcher*, from the
Appian Gate (*via Appia*) to the *Vatican*,
 the *Priests* singing, and people rejoycing,
 and placed it in the highest part of the *Quire*
 in *St. Peter's Church*, *Platina in ejus vita*. In
 a sacred Expedition to *Jerusalem*, Anno
 1098, the *Genuenses* obtained in *Myra*, a
 City of *Lycia*, the holy *Asbes* of *S. John the*
Baptist, which they brought to *Genua*, where
 they are worshipped with great devotion to
 this day, *Sigonius* lib. 9. *Regni Ital.*

3. They light Candles, and set up Tapers
 before them (which *S. Jerome* calls *insignia*
idolatriæ, *Ensigns of Idolatry*) *Bellarmin.* de
Sanctor. Beatitud. lib. 2. cap. 3. *Costerus*
Enchirid. de sanctor. Reliquiis, Sua-
 ver, &c.

4. In

4. In their solemn *Oaths*, they touch not only the *Bible*, but the *Reliques* also (as the *Heathen* did) and so divide the Religion of an Oath, which is a principal part of Gods worship, betwixt God and them. *Fillincius Quest. Moral. Tom. 2. Tract. 25. cap. 3. Num. 83.*

5. Lastly, whereas in former times, when *Superstition* was in its *Infancy*, they placed the *Reliques* of Saints under the *Altar*; yet now (as *Cassander* observes) contrary to the ancient *Custom*, their Practice is to place the *Bodies* of *Saints* upon the *Altar*, which place is only proper for the *Body* of Christ. *Consult. de Reliquiis.*

3. The *Heathen* placed much confidence in the *Reliques* of their deceased *Worthies*. Hence 'twas, that they frequently removed their Gods from one place to another; sometimes for the removal, and sometimes for the prevention of publick Calamities. *Ælian* writes, "That the Oracle told *Aristandrus*, after the Body of "Alexander the great was found, that in "whatever Country that Body should remain, it should be free from all hostile devastations. And hence arose a sharp dispute amongst his Successors, every one "endeavouring to translate the Body into "his own Country as a pledg of the stability

“of his *Empire*, and safety of his *Kingdom*. In *varia Histor.* Lib. 12. cap. 64. For the conquering of *Hannibal*, and enlarging the *Roman Empire*, the great *Mother* of the Gods, was fetcht out of *Phrygia*, and brought to *Rome*, and honoured with a magnificent *Temple*: and the like is storied of many other gods. Among the old *Romans* every one had *Reliques*, *Bones*, and *Askes* in his house, which he looked upon, and revered as his protectors, *tanquam tutelares patronos, Lares atque penates*; as *Servius* observeth in many places. In short, the *Heathen* thought themselves secured against all hostile *Invasions*, and other wasting *Judgments*; because they fancied themselves to be under the particular *tutelage* and *protection* of that *Demon or Hero* whose *Reliques* they enjoyed: supposing also that a kind of *Divine Power* and *Virtue* resided in them.

Thus do our *Romanists* place much confidence in the *Reliques* of their *Saints*. They look upon them, as the *Trojans* did upon their *Palladium*, being assured of the *Patronage* of that *Saint*, whose *Reliques* are lodged with them, and which they carry about with so much joy and triumph in their solemn *Processions*. In the description of that *Procession* (called *Processio Fubilæi*)

bilae) granted by Pope *Urban* 8. to the
German nation, and as 'twas solemnized at
Cologne, we have these words: " Upon ma-
 " ture deliberation it seemed good, in this
 " grievous calamity, and perilous time of
 " War, when the Enemies of the Church
 " endeavour to oppress and trample up-
 " on it, to invoke these *saints* which rest
 " in this holy *City*, because they are *Pa-*
 " trons of it: and being instant in our sighs
 " and groans to God and these *saints*, to
 " deprecate these most deserved judgments.
 " And a little after follows this Hymn:

Gaude felix Agrippina.

Sanctaeque Colonia,

Sanctitatis tua bina

Gerens testimonia.

Postquam fidem suscepisti

Civitas prænobilis,

Recidiva non fuisti

Sed in fide stabilis.

Gereonis cum bis nonis

Trecentena concio,

Et maurorum trecentorum

Sexaginta, passio,

Te tinxerunt et sauxerunt;

Virginumque, millia

Vndenarum, te decorum

Exornant martyria. &c. Apud Vo-
etium

*etium Select. disput. pars 3. de processio-
nibus.*

And do not these words fully discover how much they trusted to the aid and assistance, defence and protection of those *Saints*, whose *Bodies* were buried in that *City*, or whose *Reliques* they were blessed with? The *Council of Trent* does not only *anathematize* those, that refuse to give *Worship* and *Adoration* to *Reliques* in any respect, but those also, who do not resort unto them *opis impetrandæ causâ*, to obtain help from them. *Sess. 25. de Reliquiis*: which shews what trust and confidence they repose in them. And hence 'tis, that many *Towns* and *Cities* have had fierce contentions about, and been at great cost and pains to procure the *Reliques* of some eminent *Saint*.

When the *Saracens* had taken *Sardinia*,
 “whither the *Bones* of *S. Austin* had been
 “translated from *Hippo* 250 years before,
 “*Luitprandus*, King of the *Lombards*,
 “sent his *Ambassadors* thither to purchase
 “them for which they pay'd 100 *Talents*
 of silver, and a *Talent* of Gold. *Laurent.*
Beyerlinck. magn. Theat. Lib. 15. A great
 sum was likewise given for the *Arm* of
St. Bartholomew, and not less for the pre-
 cious

cious Arm of St. Samson. Walls and Bulwarks, and Armies are reputed a sorry defence in comparison of these sacred Reliques. *Quasi quædam turres contra Adversariorum incursum refugium exhibent.* Durantus de Ritibus Eccles. p. 219. And he further tells us, that whosoever toucheth the Bones of a Martyr, is for the Grace inherent in them, after a certain manner thereby sanctified. *ibid.* But Costerus speaks more positively: *habent sanctitatem, et vim contactu suo sanctificandi; they have sanctity, and a power of sanctifying by their touch.* Enchiridion. de venerat. Reliquiar. p. 414. And the foresaid Author, viz. *Dugant*, informs us from others, That by the Reliques of *Protasius* and *Gervasius* many have been dispossessed of Devils; That at the sacred Reliques of *S. Andrew*, *Luke* and *Timothy*, Devils roar, and make a noise. *De Ritib. Eccles. lib. 1. cap. 25. p. 221.* Others tell us of many miraculous Cures, that have been wrought by Reliques. Hence 'tis, that they are constantly carried about (saith *Suarez.*) by many devout Persons, as an Antidote against all evils. In 3 part. *Aquin. Quest. 25. Disput. 55. Sect. 2.* And the lawfulness of this Practice is asserted by *Aquinas. 22. Quest. 96. Art. 4. Navar, Enchirid. Confess. Cap. 11. Num. 35.*
Tis

'Tis lawful for a man to hang the Reliques of Saints about his neck, or to carry them after any other manner for his Protection, if they be carried *ex fiducia Dei & Sanctorum, quorum sunt Reliquiae*. Aquinas *ibid*. And *Filliucius* affirms it to be not only lawful, but an act of Piety and Devotion. *Quest. Moral. Tom. 2. Tract. 24. Cap. 6. Num. 145*. Sure I am an act of prudence 'tis, if that be true, which *Magnetes* affirms: 'Tis manifest, that the Bones of Saints are not dead, but full of power and virtue. Apud *Durantum de Ritib.* p. 220.

4. The *Heathen* frequently resorted to the places, where the *Bodies* of their *Heroes* were buried. *Plutarch* in the life of *Thesens* "tells us, That his Reliques lie yet in the
"midst of *Athens*, whither all Slaves
"and poor People go, and there offer up
"their Prayers and Sacrifices; who, while
"he liv'd, was Protector of the Oppressed,
"and courteously received their Petitions,
"who desired aid of him. The *Gentile E-*
"gyptians (saith *Epiphanius*) went fre-
"quently with great devotion to the place,
"where *Jeremy* the Prophet was buried;
because they believ'd, that venomous *Ser-*
pents and *Crocodiles* were driven away by
him. *De Prophetar. vita & interitu*: if we
may believe that Book to be his. *Cyrillus*
Alex-

Alexandrinus discoursing of the reverence and veneration, which the *Gentiles* gave unto the *Reliques* of their deceased *Worthies*, saith: "In old time, when certain
"men had hazarded themselves in the *Battel*
"of *Marathon*, in defence of *Greece*, and
"died, valiantly fighting against the Army
"of *Zerxes*; there was a Custom among
"the *Athenians* to resort unto their *Sepulchres*. *Contra Julianum, Lib. 6.* And *Eusebius* tells us, that the *Gentiles* made their *Supplications* near to the *Shrines*, where the the *Asbes* of those were kept, whom they thought to have been valiant and vertuous, *De preparat. Evangel. lib. 13. cap. 7.*

Thus do our *Romaniſts* frequently resort to the places, where the *Bodies* of *Saints* are buried, or their *Reliques* preserved. *Concil. Trident. Sess. 25. de Reliquiis.* They teach, That their *Prayers* are better and more effectual, and acceptable to God, if they be made before the *Reliques* of *Saints*; and therefore their Practice is in times of necessity to make *votive Pilgrimages* to such places, where the most famous *Reliques* are. All Histories make mention of their *Pilgrimages* to the *Holy Land*, * *Rome*, *Compo-*

* Many lecherous Men and Women resort to *Compostella*, to eat *Scallops* for the kindling of Lust, and encrease of nature, under the name of a *Pilgrimage* to *St. James his Shrine*. *Muffet. chap. 18. p. 166.*

Stella,

stella, &c. And they are excited thereunto by miraculous *Cures*, and large *Indulgences*.

I. By the many miraculous *Cures* wrought at them. *Gregory Turonensis* informs us, That sick people ran to the Sepulcher of *Junianus*, and being cured, became tributary to that Saint, *De Gloria Confessor. cap. 103.* At these places (saith *Thyrens*) some have recovered their sight, others the use of their feet, others have been restored to life, and others freed from incurable diseases, *De Dæmon. par. 3. cap. 43. p. 97.* And a little before he mentions several Saints, by whose Reliques many strange Cures have been wrought, whose Shrines are frequently resorted unto by Roman • Catholicks. I will only entertain the Reader with what *Hieronymus Emser* (who was an eye-witness) writes concerning their Pilgrimages to the Sepulcher of *S. Benno*, *Apud Laurent. Beyerlinck. Magnum Theatrum, lib. 14. p. 201.*

*Ad cujus tumulum glomerantur pendula vota,
 Multus ut accepta contulit æger ope.
 Cernitur hic lacero confossus pectore ferro:
 Hic alius fracto crure perire timet.
 Hic cecidit summâ quondam resupinus ab arce;
 Ille fuit rapidas obrutus inter aquas.
 Hic trahit in mediis positus suspiria flammis:
 Hic cinctus valido corripit hoste fugam.*
 Hic

*Hic queritur febres, alius ferat arma ventris;
Hic misero nervos vellet abesse pede, &c.*

And he adds a little after:

*Deniq; quisquis adest, placida redit inde
salute,
Nec patitur cassas Benno fuisse preces, &c.*

And then he tells us, That great multitudes of men, even from all Nations, resorted to it.

*Huc veniunt Thurii, Pruteni, Sarmata,
Sclavus,*

*Huc vicinus agit saepe Bohemus iter.
Saepe etiam admonitus media per somnia
nocte,*

Huc tulit Arctoo Cymber ab axe pedem.

2. By the large Indulgences annexed to them. And because the Churches in Rome are most enriched with these *Sacred Reliques*, therefore the largest Indulgences are granted to such as resort unto them. Take a few Instances.

Pope *sylvester* gave to those who visit the *Lateran-Church*, so many Indulgences as none but God can number. And *Gregory* gave so many days of Pardon, as drops fall when it rains three days and nights with-
out

out intermission. And when he fear'd lest the *Treasure* of the Church should be exhausted by this profuseness, Christ appeared to him, and said, *I will give you leave to grant more Indulgences, for the people have need of them.* *Indulgent. in Station. Rom. apud Chemnit.* *Exam. Concil. Trident. de Indulgent. p. 79.*

Whosoever shall visit the Sepulchres of *S. Stephen* and *S. Lawrence* in *S. Lawrence-Church*, is granted a Pardon for 7000 years.

To those that visit *St. Paul's Church* upon the day of its Dedication, are granted Pardons for ————— 8000 years.

And to such as shall visit these and other Churches in *Rome* at certain times, are granted full Pardons both *à pena & culpa* by later Popes. *Fiscus Papalis translated into English* by *Mr. Crashaw*, 1621.

These *Indulgences* occasion'd many *Pilgrimages* to *Rome*; which *Johannes Panninius*, the *Hungarian Poet*, could not (though a *Papist*) pass over without a jeer.

Hispani, Galli, Sclavi, Teutones, & Hunni
Clavigeri petitis limina sancta Petri:
Quò ruitis stulti Latios ditare penates?
Salvari in patria siccine nemo potest?

The

The Spaniard, French, Pole, German, and
the Hun,

Unto S. Peter's Chair for Heaven doth run.
Whither, O fools! t' enrich the Pope, do you
gad?

As if salvation can't at home be had.

Henry Foulis Preface to his Hist. of
Rom. Treas.

And not only to Rome, but many other
places also, have large Indulgences been an-
nexed. Pope Nicholas, at the earnest request
of Stephen Manley Archdeacon of Cleveland,
granted an Indulgence of enjoined Penances
of a year and forty days, to be remitted to
all that should visit S. William's Tomb in
the Cathedral at York (where he had been
Bishop) eight days immediately following
his Festival: And they are directed to pray
unto him in these words:

O Willielme, Pastor bone,
Cleri Pater, & Patrone,
Mundi nobis in agone.
Confer opem, & depone
Vite sordes, & coronæ
Cælestis da gaudia.

These are yet to be seen in two Manu-
script-Tables in the Cathedral at York.

P

I will

I will conclude this with a remarkable passage in the Bull of *Clement 6*, who doth not only grant a plenary Pardon to such as actually visit the Churches of *S. Peter and Paul* at *Rome*, but to those also who dye in the way. Take his own words; *Item concedimus, quod si vere confessus in via moriatur, quod ab omnibus peccatis suis sit immunis penitus & absolutus. Et mandamus Angelis Paradisi, ut animam a Purgatorio penitus absolutam, in Paradisi gloriam introducant.* We also grant, That if he dye in the way, being truly confessed, he is absolutely absolv'd from all his sins. And we command the Angels of Paradise, That they convoy his Soul, delivered from Purgatory, into the Glory of Paradise, *Apud Haspin. de Temp. p. 381.* And let not any Heretick interpret this as a piece of Arrogance in his Holiness; For why may he not command the Angels, to whom all things are subject? And who can do in a manner whatsoever God himself can do?

CHAP.

C H A P. XXII.

E X O R C I S M S.

THAT the *Heathen* arrogated to themselves a power to cast out Devils (as our *Romanists* do) is clear from their own Historians, and the Confessions both of *Po-pish* and *Protestant* Writers. I will briefly remark the Methods and Ceremonies observed by them in their *Exorcisms*, and shew how far our present Adversaries of *Rome* symbolize with them. The Ways and Methods, Rites and Ceremonies observed by the Heathen, may be reduced unto two Heads, viz. *Words* and *Things*.

I. The Heathen used certain words in their *Exorcisms*. *Serapis* prescribed the *Egyptians* a form of words, wherewith they might expel Devils, *Eusebius de Preparat. Evangel. lib. 4. cap. ult.* *Clemens Alexandrinus* saith, *Magos gloriari se demones habere coactos vi suorum carminum*, *In Protrept. apud Filescum de Idol. Mag. p. 800.* These words were opprobrious, commanding, menacing, barbarous, and obscure. *Apollonius* cast out a Devil (saith *Philostatus*)

tus) by reproachful words (such as Masters
 use to their vain and idle servants) calling
 him wicked and impudent, and in great
 wrath commanded him to give some sign of
 his departure, *In vita Apollonii*, lib. 4. cap. 6.
 'Tis enquired by an *Egyptian* (saith *Eusebius*)
 the Prince of *Magicians*, How it comes to
 pass that Devils are moved by terrible and
 threatening words, and are bound by them,
 as with certain chains? *De Preparat. Evang.*
 lib. 5. cap. 6 And what were those *ἑφεσίου*
ῥηματα, *Ephesian words* or *writings* (so of-
 ten spoken of by *Writers*) but certain *In-*
chantments used by *Magicians* in casting out
 Devils? *Magicians* commanded (saith *Plu-*
tarch) those who are possessed with evil
 spirits, to pronounce the *Ephesian words*,
Sympos. lib. 7. *Quest.* 5. And That they
 were certain obscure and barbarous words,
 is affirmed by *Suidas* and others. These *E-*
phesian words (saith *Hesychius*) were anci-
 ently six, but afterwards *Deceivers* added
 others to them; the names of the former were,
ἰσχυί, *κατάσχυί*, *αἰζ*, *τατσαξ*, *σαυραμενεις*, *αἰσσορ*.
 See Dr. *Hammond* in *Act.* 29. That the
 Heathen used in their *Exorcisms* certain
exotick, *strange*, and *barbarous words*, is
 confessed by *Filescus de Idol. Magica*, p.
 793---for such words are accounted most ef-
 ficacious by *Magicians*.

And

And these words were not always spoken, but sometimes written. *Philostratus* mentions certain Philosophers called *Brachmanni*, who by certain written words (*verbis terrificis & minacibus*) commanded the Devil to go out of a young man, *lib. 3. cap. 12.* And those *ἑρσία χεῖματα*, before mentioned, were sometimes written, and carried about by many, who thereupon promised themselves, That they should obtain whatsoever they desired; and among other things, a power to cast out Devils. *Anaxilas* the Poet is said to have carried the *Ephesian Letters* in pieces of Leather sewed together, *Athenæus Dypnosoph. lib. 12.*

2. The Heathen used certain *Things* in their *Exorcisms*, as Herbs, Fumigations, &c. *St. Austin* tells us, That the Heathen cast out Devils by Herbs, Stones, certain Animals, Sounds, Voices, and Figures, *De Civit. Dei, lib. 10. cap. 11.* And *lib. 21. cap. 6,* he saith, Devils are enticed and allured by certain kinds of Herbs, Animals, Charms, and Ceremonies. 'I saw a certain private man (saith *Josephus*) amongst the *Hebrews*, that cured divers possessed of Devils, in the presence of *Vespasian*, his Sons, Tribunes, and Soldiers. And the Cure was effected after this manner: He applied to the Nose of the *Damoniack* a Ring, under the Seal

' whereof was a kind of Root, discovered
 ' by *Solomon*, which drew out the Devil
 ' through the nostrils of the Possessed, as
 ' soon as he smelled at it, *Antiq.* lib. 8. cap. 2.
 And the same Historian mentions the Herb
 or Root used in their *Exorcisms*. ' On the
 ' North-side of the City there's a place cal-
 ' led *Baaras*, where also groweth a root of
 ' the same name; the colour whereof resem-
 ' bleth the flame, and it shineth at night
 ' like the Sun-beams, and is not easie to be
 ' pulled up, till that one cast upon it the U-
 ' rine of a Woman, or her Flowers; which
 ' being done, whosoever toucheth it, is sure
 ' to dye, except he carry the root hanging
 ' on his hand. And a little after he adds; This
 ' Herb, notwithstanding all this danger, is di-
 ' ligently sought out for the virtue it hath;
 ' for it driveth away Devils out of mens bo-
 ' dies, if it be but applied unto them, *De*
Bello Judajico, lib. 7. cap. 25. And *Justin*
Martyr tells us, That this way of ejecting
 Devils, was like to that of the Gentiles, *In*
Dial. cum Tryphon. And the same is affirmed
 by *Pliny*, *Hist. Nat.* lib. 24. cap. 17. *De-*
mocritus, the Prince of *Magicians* after *Py-*
thagoras, hath commended the Herb *Aglao-*
photis (which is thought to be the same
 with *Baaras*) so call'd for its bright shining
 colour, and that *Magicians* use it when they
 cast out Devils,

And

And that the *Heathen* used certain *Fumigations*, is not less evident. *Your Exorcists* (saith *Justin Martyr*, loc. prædict.) as the *Gentiles*, use *Thymiamata & vincula*. By the first he understands *Fumigations*, such as the *Heathen* used in casting out Devils. And by the latter, *Incantments*, which are called *Bonds ab effectu*. The *Jews and Gentiles* thought, that Devils are expell'd out of mens *Bodies* by *Fumigations*, *Martin. Delrio Disq. Magic. lib. 6. cap. 2.*

And to the foresaid Remedies, they added a certain (I suppose consecrated) *Garment*, *Euseb. de Preparat. Evang. lib. 5. cap. 6.*

These, and many such-like *Methods* and *Ceremonies*, the *Heathen* used in ejecting Devils.

And that our *Romanists* herein symbolize with them, is most evident. They observe the very same *Methods*, but with some additions of *Folly* and *Superstition*. To make this clear, I will give the *Reader* a brief account of them.

The *Priest* or *Exorcist* being come into the Church, and apparell'd according to his Order, and kneeling devoutly before the Altar, he makes the sign of the Cross in his fore-head, mouth, and breast, saying, *Let the sign of the Cross + be in my fore-head. Let the words of Christ + be in my mouth. Let the*

Weapons of Christ + be in my breast. By the sign of the Cross + deliver us, O God, from our enemies. Let the power of the Fa + ther confirm me. Let the Wisdom of the Son + teach me. Let the love of the Holy + Ghost enlighten me.

Nos cum prole pia

Benedicat Virgo Maria.

Mengus Flagel. Demon. p. 36.

The Priest being thus prepared and armed in all points, what is he not able to do? how do the poor Devils quake and tremble at the very sight of him? But let us come to the bloody skirmish, and observe the valour of the Man.

1. He signs the Demoniack in the *Forehead, Mouth, and Breast*, with the sign of the Cross, saying, *Let the Power of the Fa + ther comfort thee. Let the Wisdom of the Son + teach thee. Let the Love of the Holy + Ghost enlighten thee.* And a little after, ‘I command you, O Devils (who are come to the ‘help of those that vex this Creature of ‘God N.) upon pain of Ex-
 Here he shews his ‘communication, and im-
 Courage. ‘mersion in the Lake of Fire
 ‘and Brimstone for a thousand years, that ye
 ‘yeild no aid and assistance to these Devils
 who

‘ who torment the Body of this Creature of
 ‘ God N. And I command you, O Devils,
 ‘ who trouble this Creature of God N, That
 ‘ ye presently depart, and leave him safe and
 ‘ sound, without any hurt either of soul or
 ‘ body. And I command all your Enemies
 ‘ in the Name of the most Holy Trinity,
 ‘ That they compel you to yeild obedience
 ‘ to my Precepts. And I command you up-
 ‘ on the same pains, That ye neither say
 ‘ nor do any thing that may displease those
 ‘ that are either present or absent, except
 ‘ what I shall ask you, *Mengus ibid.*

2. He ties a *stole* about the neck of the
 possessed, with three knots, saying, O ye abo-
 minable and rebellious Spirits! I conjure, ad-
 jure, and compel you, wheresoever you have
 your residence in this man, By the Fa + ther,
 and the Son +, and the Holy + Ghost, that ye
 immediately understand the words of my con-
 juration, and the virtue of it; and that ye
 dare not to depart from this Creature of God,
 and Image of Christ, with-
 out my licence; and as the *
 Saints of God have bound
 Devils with Chains, so I

* They report of
S. Juliana, that she
 tied the Devils hands
 behind him, whipt
 him bravely with a
 great Chain: and

though he earnestly begg'd her favour, and not to abuse him
 before all the people; yet she dragged him about the Mar-
 ket-place, and then without any compassion threw him into
 a Jakes, *Foulis Hist. of Popish Treas.*

bind

bind you cum ista stola jocunditatis, with this Stole of jocundity, Mengus, p. 37. If it be queried, Why 'tis called *Stola jocunditatis*? I suppose, because the Priest doth greatly rejoice when he hath got the poor Devils thus bound and fetter'd. And here his *Policy* is to be commended, who first chains and shackles these wicked Spirits; for having them once fast bound, he may with more ease rule and govern them. But his *Courage* I do not much admire, who dares not enter the list with them, except they be first shackled. But I proceed:

3. The Priest lays his *hands* on the *head* of the *Demoniack*, and signing him in the *forehead* with the sign of the Cross, repeateth certain words; and these are either sacred or Profane.

The former are either some *Sentences* of Scripture, or some *Names* of God.

1. Some *Sentences* of Scripture; and here the beginning of St. *John's* Gospel is accounted most prevalent; as also those words in the Canon of the *Mass* *: *Per ipsum, & cum ipso, & in ipso.*

* *Cassianus* mentions a certain Woman possessed, that came to *Sigeburg*; and being in the Oratory of S. *Michael*, when 'twas discoursed, How *Lucifer* was bound in Hell? The Devil answered by her, Ye fools, With what Chains do ye think my Master is bound in Hell? With Iron Chains? No, no; There are three words in the *Mass* wherewith he is bound: Some

2. Some

asking him, What words they are? Answered, That he durst not repeat them: But, said he, bring me a Book, and I will shew you them. A Missal is brought, which she opened; and at the very first, found the Canon of the Mass, and laid her finger on these words, *Per ipsum, &c.* *Serarius in Tob. cap. 8. Quest. 8.*

2. Some Names of God, especially those strange and obscure Names: *Hel +, Heloym +, Heloa +, Ehey +, Tetragrammaton +, Adonay +, Saday +, Sabaoth +, Sother +, Emanuel +, Alpha + & Omega +, Primus & Novissimus +, Principium & Finis +, Agyos +, Ischiros +, Otheos +, Athanatos +, Agla +, Jehova +, Homousson +, Ya +, Messias +, Esereheye +, Christus Vincit +, Christus Regnat +, Christus Imperat +, Increatus Pater +, Increatus Filius +, Increatus Spiritus sanctus +, Mengus, p. 38.*

The latter are either *Inquisitory* or *Opprobrious*.

1. The *Priest* puts some *Questions* to them; as, Whether they be many, or few? What is his Name, and the Names of his Companions? For what cause they entred? In what hour? By what person they are to be expelled? By what Saint? Who are their Enemies in Heaven? and, Who in Hell? By what Words they are most tormented? Whether they are bound there by any Compact or Inchantment? How that may be dissolved? Who is the chief of them in that person ---? *Mengus docum.*

4. & p. 50. *Ritual. Roman.* p. 301. Nay, the Priest may put an *Oath* to the Devil for the discovery of such things as are necessary to his expulsion. Take the form of this *Oath* :

‘I swear and promise to thee, Priest or
 ‘Minister of Christ, to observe all things
 ‘which thou shalt command me; and that
 ‘I will be punctual in what I promise thee, I
 ‘invoke the Almighty God against me; and
 ‘as a Revenger of this my Perjury, let him
 ‘send his Holy Angels, mighty in battel, to
 ‘cast and expel me out of this Body. And I
 ‘invoke *Lucifer*, together with all other
 ‘Principalities, Furies, and Infernal Punish-
 ‘ments, that they rise up against me with all
 ‘their Fury and Indignation, and hale me
 ‘into the lowest and most tormenting-place
 ‘in Hell, where I may suffer a thousand
 ‘thousand times greater Torments, and
 ‘from which I may never be delivered, A-
 men. *Mengus*, p. 195.

2. The Priest useth certain reproachful words. *Mengus* gives us several forms of exprobation, *Docum.* 10, and p. 103. O unclean Spirit, most miserable Tempter, Deceiver, Father of Lies, Heretick, Fool, Beastial, Furious, Enemy of thy Creator, Luxu-
 rious,

rious, Mad, Cruel, Unjust, Thief, Beast, Serpent, Damned Creature, cursed eternally of God for thy pride, &c. Mengus, from the example of S. Francis, commendeth sordid words utter'd to the disgrace and reproach of the Devil: For when B.

Francis would deliver his Brother Ruffinus, he bids him say to the Devil, Open thy

This is like the man that called Satanas Snotty-nose.

mouth, and I will fill it with a Turd, or I will shite in it: Which when he had done, the Devil departed in great rage, In Fuste Dæmon. apud Voetium, Par. 3. Disp. Select. p. 160. Serarius defends these Contumelies and Reproaches; laying for a foundation, if not probativè, yet at least amplificativè, the Example of Apollonius Thyaneus, In Tob. cap. 8. Quæst. 5. And in the same place he tells us, That reproachful words uttered against the Devils, are very grievous to those proud Spirits. As stripes are painful to the Body, so is opprobrious language to the Devil. Thyraeus de Dæmon. pars 3. p. 119.

4. The Priest or Exorcist shews the *Demoniack* the sign of the Cross, and saith:

*Salve Crux sancta,
Quâ dantur munera tanta,*

Fac

*Fac tua me velle,
 Quæ sunt nobis noxia pelle.
 Da mihi virtutem,
 Veniam, pacemq; salutem.
 Spes mihi viventi,
 Protectio sis morienti.
 Crux bona, Crux digna,
 Lignum super omnia ligna.
 Crux via virtutis,
 Crux via veræ salutis.
 Crux virtus hominum,
 Crux levat ad Dominum: Meng. p. 62.*

And then, after several *Adjurations*, he says this Prayer :

*O Lord, expel the Devil from this thy
 Creature N. from his head, from his hair,
 from the top of his head, from his forehead,
 from his eyes, from his tongue, from his ears,
 from his nostrils, from his neck, from his
 jaw-bones, from his teeth, from his throat,
 from his gums, from his mouth, from his
 palate, from his brain, from his eye-lids,
 from the hair on his eye-lids, from his feet,
 from his shin-bones, from his knees, from
 his legs, from his privy-members, from his
 reins, from his sides, from his inward parts
 both above and below, from his thigh, from
 his belly, from his stomach, from his heart,
 from*

from his shoulders, from his breast, from his paps, from his arms, from his hands, from his nails, from his bones, from his nerves, from his veins, from his marrow, from his lungs, from the ligaments of his body, from his five senses of body and soul, from his whole body both within and without, &c. Mengus, p. 76.

If the Devils be obstinate, and will not depart, and the *Priest* forced for a time to leave off his *Conjuration*; then he is to command them to leave the *Head, Heart, and Stomack*, and descend to the inferior parts of his body, viz. the dead Nails of his feet, Meng. p. 197.

'Tis confidently affirm'd of the Fox, that being troubled with Fleas, he gets a lock of Wool in his mouth, and goes into the water, and by a gradual immersion forceth them into the upper parts of his body, his neck and head, and at last into the lock of Wool, which, popping his head under water, he parts with, and so frees himself from those troublesome Companions. How easily might the Priest, when he hath the Devils lodg'd in the dead parts of the Nails, take his knife and pare them off, and so prevent the trouble and hazard of a second Encounter. But let us proceed.

5. The

5. The Priest takes the Image of the Devil that troubles the possessed, painted on a paper, with his Name written at the head of it; and having first conjur'd the Fire, and cast into it consecrated *Sulphur*, *Galbanum*, *Assa fœtida*, *Aristolochia*, *Ipericon*, & *Ruta*; he holds this painted Image over it; and, having read a long *Adjuration* (which is too long to be inserted) he casteth the Image into the fire; and turning himself to the Devil, saith, 'Let all thy cogitations turn to thy detriment and confusion, O cursed Spirit, to the praise of God, and thy terrible punishment, and eternal malediction, and thy present expulsion out of this Creature of God N. And as this fire burns thy Name and Image; so mayest thou (O cursed Spirit) feel in thyself a thousandfold greater pains, and let them be augmented till the day of Judgment, *Meng.* p. 153, 157, 161.

6. The Priest applies several things to the *Demoniack*. As

1. He writes several Names on a Paper, which he lays upon the Possessed, or hangs about his Neck; *Mengus docum.* 9. But the Paper must be first conjur'd after this manner.

'I conjure thee, O Paper, by those words of the triumphant Title of our Lord

‘Lord and Saviour Jesu Christ; and by all
 ‘other words which are spoken of the Crea-
 ‘tor of all things; and by Him who is able
 ‘to infuse into thee such Virtue, that thou
 ‘mayest be able to bring all things (or
 ‘Names) which are written upon thee, to
 ‘the blessed effect of eternal Salvation; and
 ‘that all the fallacy and virtue of the De-
 ‘vil may depart from thee, and all the fore-
 ‘said virtue may enter into thee without de-
 ‘lay. In the Name of the Fa†ther, and of
 ‘the Son †, and of the Holy † Ghost, *Amen.*

Mengus p. 244.

2. The Priest takes consecrated *Rue*, and
 holding it to the Nose of the *Demoniack*,
 saith:

‘I exorcise †, adjure, and command thee
 ‘by Him whom thou didst tempt in the
 ‘Mountain; I adjure † thee by all the Apo-
 ‘stles of Christ; I adjure † thee by all the
 ‘Martyrs of Christ, by all the Confessors
 ‘of Christ †, by all the Virgins of Christ †,
 ‘by all the Ministers of Christ †: I adjure
 ‘† thee by a Crucified Saviour †, by *Michael*,
 ‘*Gabriel*, and *Raphael*. I adjure thee † by
 ‘the tremendous Day of Judgment †, by
 ‘the Resurrection of our Saviour †, by the
 ‘Patriarchs and Prophets †, by *S. Peter*
 ‘Prince of the Apostles, &c. That thou
 ‘dwell no longer in this Creature of God,

Amen. Meng. p. 102.

Q

3. The

3. The Priest takes consecrated *Incense*, and casting it into the *Fire*, likewise consecrated, saith, O Adonay, Saday, Eloym, By the invocation of thy most holy Name, grant that the fume of this *Incense* may torment, inflame and expel these cursed *Spirits*, &c. Meng. p. 110. 'Tis the common Opinion, That Devils are expel'd by Fumigations, *Abulensis apud Serarium in Tob. cap. 8. Quæst. 4.*

4. He casteth *Sulphur, Rue, &c.* into the fire, and holds the *Demoniack* over it whether he will or no, for a considerable time, Meng. p. 242.

5. He anoints the Possessed with consecrated *Oil* in several places, viz. his eyes, forehead, ears, breast, the pulses of his hands, and his hands; the pulses of his feet, and his feet; at every place saying, *I anoint thee N. with this holy Oil, and by this Unction absolve thee † from all Witchcrafts, Inchantments, &c. In the Name of the Father, &c.* Meng. p. 221. And the *Unction* is made after this manner:

Recipe	{	<i>Rutarum</i>	}	<i>Cymastres.</i>
	{	<i>salvia</i>		
	{	<i>Anethi</i>		
		{	<i>Cineres Olivarum.</i>	
		{	<i>Aquam Benedictam:</i>	

These

These are boiled in Oyl, and consecrated with these words :

'O unclean Spirit, I exorcise thee by the
'Living + God, by the True + God, by the
'Holy + God, who made Heaven and Earth,
'That all the power of the Enemy, the whole
'Host of Satan, and every phantasm, may be
'eradicated, and flye away from this Crea-
'ture of Oil, and all Herbs that are in it, that
'it may be a flaming fire against all the snares
'of the Enemy, &c. *Meng. p. 222.*

6. If what hath been done, be not ef-
fectual, then the Priest flies to his never-
failing Remedy, a certain *Potion*. And
though some men industriously conceal
what hath cost them much pains and study
(though it be eminently useful and advanta-
gious to others); yet these Gentlemen are
not more happy in discovering, than chari-
table in communicating Secrets that may
be beneficial to Mankind; and particularly
this excellent *Recipe*, which they say must be
made after this manner :

'Take a pound or two of Veal, or any o-
'ther flesh in season, and boil it well without
'Salt; then take six or eight ounces of the
'Broth, first consecrated by the Priest, and
'put into it two ounces of consecrated Oil,
'and when they are well mixed, give it
'warm to the Patient or Possessed; but
before

‘before he take it, let the Priest give him
 ‘a piece of consecrated bread, saying *Take*
 ‘*this bread for the destruction of all the In-*
 ‘*chantments and wicked works of Satan. In*
 ‘*the Name of the Fa^tther, &c.* Mengus,
 p. 120. 121.

Here it may be necessary to give the *Rea-*
der one Caution, That he be not so unman-
 nerly as to ask these great Masters, How
 these sensible and corporeal things can act
 upon spiritual and immaterial Substances?
 ’Tis enough that they say it is so. That De-
 vils are affected, vexed, tormented, and ex-
 pel’d by natural and corporeal things, is af-
 firmed by *Mengus, Docum. 3.* And *Serarius*
 tells us, That they do it *efficacia quadante-*
mus naturali, by an efficiency after a sort na-
 tural, *In Tob. 8. Quæst. 3.*

We must therefore suppose the Devil up-
 on the receipt of this *Potion*, to be in great
 pain and torment; and doubtless the poor
Fiend would gladly be gone: But behold,
 he is chain’d and fetter’d, and cannot depart
 without license; and another piece of pe-
 nance he must do before he can obtain it,
viz. ‘That to the honour of God, and edi-
 ‘fication of others, he confess some Article
 ‘of the Faith; that in the virtue of that
 ‘Article he give reverence to God Almight-
 ‘ty, by bending the knee, and bowing
 the

‘ the head thrice to the ground, in adoration
 ‘ of the most Holy Trinity, *Meng. Docum. 5.*
 These, you’l say, are hard terms ; but no
 question the Devil, in this sad pickle, readily
 submits to them for ease and liberty.

And now we must suppose the *skirmish*
 over, and this great *Conqueror*, I mean the
Priest, triumphing over his vanquish’d Ene-
 my ; and yet ’tis hard to say whether of the
 two is more joyful.

And what can keep the *Patient* or *Posses-*
sed from rejoycing with them? Doubtless
 nothing, except the fear of a second *Invasi-*
on, either by this, or some other Devil.

We say, *The burnt child dreads the fire* ;
 and this Devil being once delivered from the
 torments which he lately suffered, methinks
 he should not desire to return : certainly he
 will not, if the late *Potion* was but as pain-
 ful to him as ’twas to the poor *Demoniack*.
 Yet lest he should attempt it, the Priest useth
 this dreadful and most effectual *Conjura-*
tion.

‘ I conjure you, † O *Air, Earth, Water* and
 ‘ *Fire*, by God the Father Almighty, and by
 ‘ the Angels and Arch-Angels, and by all
 ‘ the Court of Heaven, and by the Merits
 ‘ and Prayers of all Saints, That ye have no
 ‘ power to entertain and keep this cursed
 ‘ and most wicked Spirit, but that ye pre-
 23 sently

‘sently cast him out, and all that favour him.
 ‘And O thou *Hell* and infernal *Fire*, and all
 ‘you infernal *Devils*, observe and under-
 ‘stand the words of my mouth. I conjure
 ‘you by all the *Names* of God, by *S. Mary*
 ‘the Mother of our Lord *Jesu Christ*, by *S.*
 ‘*John the Baptist*, &c. That ye presently
 ‘obey my Commands, and receive and se-
 ‘cure this wicked Spirit, *Meng. p. 141—*

But though this Devil may be confin’d to
 the infernal pit, yet by others he may be as-
 faulted and invaded. Against those also there’s
 an effectual *Remedy*, which is thus prepared:
 The Priest takes a Paper, and having blessed
 and besprinkled it with Holy-water, writes
 upon it these words ;

I *Qui verbum caro factum est, &*
 N + R *habitavit in nobis nascens ex Maria*
 I *Virgine, per ineffabilem pietatem,*
misericordiam suam piissimam, & per in-
tercessionem ejusdem beatæ Mariæ Virginis,
& Angelorum, Sanctorumq; omnium, &
maxime Apostolorum, & Evangelistarum suo-
rum, Joannis, & Matthæi, Marci, & Lucæ
ipsum quaeso; ut dignetur me liberare, &
conservare ab omni infestatione Satanae, &
ministerorum ejus. Qui cum Patre, & Spiritu
S. vivit, & regnat in secula seculorum,
Amen.

Then

Then he takes exorcised Salt, some Wax of the Paschal Candle, or any other Consecrated VVax, and consecrated Rue; and having sprinkled them with Holy water, he wraps them all up in the foresaid Paper, and hangs them about the neck of the Patient, Meng. p. 256, 257. And now I leave him in a transport of joy, and bidding defiance to all the Devils in Hell.

C H A P. XXIII.

Observation of Holy-days.

THE Institution of *Festivals* by the *Heathen* in honour of their gods, and the conformity of our *Romanists* herein, were before asserted and cleared. I come now to remark the manner of their Observation, or with what Rites and Ceremonies they were solemnized; wherein also the Church of *Rome* doth exactly symbolize with them. This hath been confessed by many, and lamented by some of their own VVriters, *Nicolans de Clemangis*, *Erasmus*, *Cornelius Agrippa*, *Polydor Virgil*, &c. The last tells us, 'That in his time *Holy-days* were most acceptable to young men for

no other reason, but that they had then leisure to lead about dances; especially among the *Italians*, who after the custom of the ancient *Pagans*, did usually exhibit *Shews* and *Plays* unto the people, reciting *Comedies*, and personating the *Lives* and *Martyrdoms* of the *Saints*, in Churches; in which, that all might receive equal delight, they acted them in their Mother-tongue. Thus was it heretofore among the ancient *Romans*, *De Inventor. Rerum. lib. 5. cap. 2.* For the further illustration of this point, I will instance in several *Festivals*.

The Feast of our Saviours Nativity.

That the *Pagan Saturnalia* were kept about the same time that we observe our *Christmas*, is agreed upon by most Authors, *Gyraldus*, *Rosinus*, *Macrobius*, &c. And that our *Romanists* celebrated this Feast with the same Solemnities, will appear if we consider these following particulars.

1. The ancient *Romans* and *Grecians* on their *Saturnalia* entertained their Friends and Neighbours with most costly Feasts and Banquets, and so spent the time in excessive eating and drinking, *Mutuas inter sese c. nas epulationesq; agitabant. Hospin. Fest.*

Fest. Pagan. p. 130. Lazius de Repub. Roman. lib. 10. cap. 9.

And thus do our *Romanists* celebrate this great Festival of our Saviours Nativity. This is so notorious to all men, that 'twill be unnecessary to mention Authors. Their practice is thus described by *Naogeorgus*, *apud Hospin. Fest. Christ. p. 26.*

*Selectis onerant dapibus mensasq; secumq;
Panemq; vescuntur miro, magnisq; placentis.
Eudunt, compotant, ineunt convivium lati.*

2. In the ancient *Saturnalia*, Masters feasted their Servants, and became Servants to them.

*Maxima pars Graium Saturno, & maxime
Athenæ,
Conficiunt sacra, quæ Cronia esse iterantur
ab illis,
Cumq; diem celebrant per agros, Urbesq; fere
omnes
Exercent epulis lati, famulosq; procurant
Quisq; suos, nostriq; itidem: & mos tradi-
tus illinc
Iste, ut cum dominis famuli tum epulentur
ibidem.*

Laur. Accius apud Gyrard. de Diis Gent. Syntag. 4. p. 133. Macrob. Saturnal. lib. 1. cap. 10 & 12. And

And *Tyraquellus* hath produced the Testimonies of several Authors for this Custom, *Annot. in Genial. Dier. lib. 2. cap. 22.* On these days Servants did take upon them to command their Masters, and Slaves had liberty to be unruly without fear of punishment, wearing on their heads a *Cap* as a badge of freedom, while those days lasted. *Lazius* and *Hospinian* further add, *That servants wore the Apparel of their Masters, and Masters the Apparel of their Servants*, *Lazius de Repub. Roman. lib. 10. cap. 9. Hospin. Fest. Pagan. p. 131.*

And do not *Papists* the very same thing at *Christmas*? 'In *France* (saith *Hospinian*) 'one of the Servants at Court is chosen 'King; upon whom the King, and the rest 'of the Nobles wait at Table. And in *Germany* this is observed (saith the same Author) through all Universities and Cities. 'by Students and Citizens; that is, They 'create one King, prepare a magnificent 'Feast for him, and minister unto him. *Fest. Christ. p. 29.*

And *Polydor Virgil* affirms, That our *Christmas-Lords of Mis-rule* (which custom (saith he) is chiefly observ'd in *England*) to whom both Masters and Servants must be obedient, were deriv'd from these *Roman Saturnalia*, *De Invent. Rer. lib. 5. cap. 2.*

3. The

3. The ancient Romans celebrated their *saturnalia* with Masques, Interludes, Dancings, &c. *Ovid. Fast. lib. 1. Herod. Histor. lib. 1.* On the *Ides of January* men went through the streets in womens apparel, and were most immodest and lascivious in their deportment, *Alexand. ab Alexandro in Genial. Dier. lib. 3, cap. 18. Plut. Quæst. Rom. Quæst. 55.* This was a time dedicated to Debaucheries and Disorders: We have them described by *Alcuinus*; 'These *Calends*, according to the madness of the Gentiles, ought rather to be called *cavende*, than *Calendæ*. This day they hallowed with many Villanies; some changed themselves into monstrous shapes, and were transform'd into the habit of wild Beasts; others put on womens apparel, and wearied themselves in Dances, &c. whereupon the Universal Church appointed a Fast on the First of *January*, to bewail these Exorbitances, and beg of God, That he would put an end to them, *De Divin. Offic. cap. 4.* And *Isidor. Hispan.* speaks to the same purpose, *De Eccles. Offic. lib. 1. cap. 40.*

And do not our *Romanists* herein symbolize with the *Heathen*? How do they spend this time in Masques, Plays, Dancing—? VVhat hellish and monstrous Impieties are committed? All places are full of Drunkenness and Unclean-

Uncleanness. *Lazius* having mention'd these disorders and extravagancies, concludes thus: *Ita veterum consuetudinum solenniorumq; reliquæ, ac saltem imagines illius magnificæ Reipublicæ nobis manserunt: Thus the Reliques of their ancient Customs and solemnities, and at least some Images of old Rome, are retained by us, De Repub. Rom. lib. 10. cap. 9.*

The ancient *Romans* ran up and down in Vizards, madly and lasciviously committing many Immodesties; This is not only imitated, but outstripped by *Papists* in their *Carnaval*; for this madness of committing Outrages in Vizards (as if they could hide themselves under them from the eye of God) lasteth not two days, but two whole Months in many places: At which time also they indulge themselves in intemperance of eating and drinking, as if they intended to make their bodies Cellars and Store-houses against the approaching Fast of *Lent*. So that this *Carnaval* (as one observes) seems to be a conjoining of those two lewd *Pagan solemnities*, I mean their *Ludi Megalenses*, and *Saturnalia*. The foul and abominable miscarriages of which Festivals, in unclean & impudent gestures, and all manner of obscenities, though they be so great & so various as none can easily imagine who have not read their

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Authors; yet, as Historians and Travellers inform us, our *Romanists* have outgone the old *Pagans* in all manner of filthiness in this Festival. So much is confessed by *Polydor Virgil*, De Invent. Rer. lib. 5. cap. 2. I will conclude this with what their *Mantuan* hath written concerning these Exorbitancies, *Fest.* lib. 2.

*Altera nil melior nuper dementia venit,
Sordida produxit vetitos comædia ludos.
Scorta, ambubaias, balatrones, & parasitos,
Et genus id reliquos trahit in proscenia
mensis*

*Improbis, unde trahunt juvenilia pectora
pestem*

*Mortiferam, fiuntq; ipsæ sine fronte puellæ.
I pudor in villas, si non patiuntur easdem
Et villæ vomicas, urbs est jam tota lupanar.*

The Feast of S. Marie's Purification.

The Poets fable, That *Pluto* being in love with *Proserpina* (the Daughter of *Jupiter* and *Ceres*) he stole her away when she was gathering flowers. Hereupon her Mother sought her for many days with lighted Torches through the woods upon *Mount Etna* in *Sicily*. In commemoration of this, the people of *Rome* did celebrate the Feast of
Lights

Lights in the beginning of *February*, and walked in procession about the City with lighted Candles and Torches, *Dempster in Rostn. lib. 2. cap. 11. Gyrald. de Diis Gent. Syntag. 14. p. 410.*

The *Romans* also on the *Calends* of this Month went about the City with Candles and Torches in honour of *Juno** the Mother of *Mars*, that her Son might give victory to them, whose Mother was so solemnly honoured by them.

* She is called *Febru*, because in this Month they offered Sacrifice unto her, *Gyrald. Syntag. 3.*

The like Ceremony is observed by our *Romanists* on the second of *February*; and that 'twas deriv'd from the *Pagans*, many of their great Doctors have confessed. 'It flow'd (saith *Beleth*) from an ancient usage of *Ethnicks*: For in former times there was a Custom at *Rome*, about this time in the beginning of *February*, to walk about the City in procession with burning Candles in their hands. And so what was done by *Pagans* for indiscreet ends, about the beginning of this month; is now done by *Christians* on the Feast of the B. *Mary*, *Explic. Divin. Offic. cap. 81.*

And the Learned *Beatus Rhenanus* writes thus: 'Truly it cannot be denied, That the Ceremonies of burning Candles, which
Chri-

Christians carry about on the day dedicated to the *Purification* of the *Virgin Mary*, have had their beginning from the *Februa-lia*, or cleansing Sacrifices of the *Romans*, In *lib. 5. Tertul. cont. Marcion.*

And *Baronius* affirms as much, *Annot. in Martyrol. Rom. Feb. 2.*

Nay, we have the confession of Pope *In-nocent*; 'VVhy do we in this Feast carry burning Candles? The *Gentiles* dedicated the Month of *February* to the *Infernal gods*, because, as they thought, in the beginning of this Month *Proserpina* was stoln away by *Pluto*; and because her Mother *Ceres* sought her in the night with lighted Torches through *Sicily*; They, in commemoration of it, walked about the City in the beginning of this month with lighted Torches. Hence that Feast was called *Amburbale*. And because the holy Fathers could not utterly extirpate this custom, they ordain'd that Christians should carry about burning Candles in honour of the *B. Virgin Mary*. And thus, what was before done to the honour of *Ceres*, is now done to the honour of the *Virgin*; and what was before done to the honour of *Proserpina*, is now done to the praise of *Mary*, *Inno-cent. 3. in Fest. Purif. Serm. 1.*

And

And *Durandus*, *Jacobus de Voragine*, &c. tell us, That these Ceremonies are still observed, being changed to the better; which Institution some attribute to Pope *Vigilius*, others to *Sergius*, and others to *Gregory the Great*; but others think, That this Feast was instituted by *Vigilius*, adorn'd with Candles by *Sergius*, and with Processions by *Gregory*, *Ration. Divin. Offic. lib. 7. cap. 7. Anselm. Ryd. apud Hospin. Fest. Christ. p. 35.*

I will give the Reader a brief account of the Ceremonies with which our *Romanists* solemnize this Festival, and then leave him to judg whether they be not as idle and superstitious as those observ'd by the Heathen. Certainly, if there be any thing more than a change of the Name, 'tis from the better to the worse.

Here three things are to be considered:

1. The *Benediction* of these Candles.
2. The *Distribution* of them.
3. Their *Processions*.

1. The *Benediction* of these Candles. The Priest having dispatch'd so much of the Office for the day, proceeds to bless the Candles placed before the Altar, saying over them several Prayers; of which take one or two.

O Lord

‘O Lord Jesu Christ, who inlightnest every one that cometh into the World, pour out thy Benediction upon these Candles, and sanctifie them with the Light of thy Grace; and propitiously grant, That as these Lights, kindled with visible Fire, expel nocturnal darkness; so inlighten our Hearts with invisible Fire, that is, the Splendor of the Holy Spirit, that we may discern the things that are pleasing to thee, and profitable to our Salvation. Through Jesus Christ, &c. Amen. *Missale sec. usum Ebor. in Fest. Purificat.*

‘Holy Lord, Father Almighty, Everlasting God, who hast created all things of Nothing, and by the Labour of Bees caused this Liquor to come to the perfection of a Wax-Candle; We humbly beseech thee, That by the Invocation of thy most Holy Name, and by the Intercession of the B. Virgin, ever a Virgin, whose Festivals are this Day devoutly Celebrated, and by the Prayers of all thy Saints, thou wouldst vouchsafe to bless + and sanctifie these Candles to the Use of Men, and to the Health both of their Bodies and Souls. And hear from Heaven the Prayers of this People, who desire to carry these Candles devoutly in their Hands, and to Praise thee in Hymns. And be propitious

R

‘to

‘to all that call upon thee, whom thou
 ‘hast redeem’d with the precious Blood of
 ‘thy Son. Who with Thee----*Amen. Mis-*
sale parvum in Fest. Purificat. B. Mariae.

Then the Priest sprinkles the Candles
 thrice with *Holy-Water*, saying this *Anti-*
phona, Sprinkle me with, &c. And perfumes
 them thrice with *Incense. Gavantus Pars 4.*
Tit. 14.

And that they attribute no less Power
 and Virtue to these Consecrated Candles,
 than the old Pagans did to their Tapers and
 Torches, is clear, from what Naogeorgus
 writes of them :

Mira est candelis illis & magna potestas :
Nam tempestates creduntur tollere diras
Accensæ, simul & sedare tonitrua cæli, &c.
Apud Hospin. Fest. Christ. p. 35.

But lest they should question the *Testi-*
mony of this Author, I will subjoin one of
 their Consecratory Prayers, which implies
 no less :

‘O Lord Jesu Christ, Bless + this Crea-
 ‘ture of Wax to us thy Suppliants; and
 ‘infuse into it, by the Virtue of the Holy
 ‘Cross, thy heavenly Benediction; that in
 ‘whatsoever places it shall be lighted, or
 ‘put, the Devil may depart, and tremble,
 ‘and

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‘and fly away, with all his Ministers, from
‘those Habitations, and not presume any
‘more to disturb them---. *Manuale sec.*
us. Sarum. p. 13.

And in the *Ordo Romanus* we have this
Benediction; ‘I bless thee, O Wax, in the
‘Name of the *Holy Trinity*, That thou may’st
‘be in every place the Ejection of Satan,
‘and Subversion of all his Companions, &c.
Purificat. S. Mariæ.

2. Let us consider the *Distribution* of
them. After the aforesaid *Ceremonies* of
Consecration are over, the chiefest *Priest*
goes to the *Altar*, and he that officiates re-
ceives a *Candle* from him; afterwards, that
Priest, standing before the *Altar* towards
the People, distributes the *Candles*, first to
the Priest from whom he received a *Candle*,
then to others in order, all kneeling (ex-
cept Bishops) and kissing the *Candle*, and
the *Priests* Hand who delivers it. And when
he begins to distribute the *Candles*, they
sing this *Antiphona*, *A Light to lighten the*
Gentiles, and the Glory of thy People Israel.
Missale parvum in Fest. Purificat. B. Mariæ
Gavantus, Pars 4. Tit. 14.

Perhaps some squeamish *Heretick* will
say, Why must these *Candles* be receiv’d
with so much Reverence?

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Ans.

Ans. 1. This Scruple alone bespeaks the Infelicity of those Persons, who cannot resolve their Faith into the Church's Determinations. But,

2. Let him consider the great *Sanctity* of them, the rare *Virtues* communicated to them, and the excellent *Mysteries* which their great Doctors have discover'd in them! 'There are three things (saith *Jacobus de Voragine*) in a Wax-Candle, viz. The *Wax*, the *Week*, and *Fire*: And these represent these three things in Christ; The *Wax* signifies the *Flesh* of Christ, which was born of the *Virgin Mary* without carnal corruption, as the *Bees* make *Wax* without any commixtion or copulation: The *Week* hid in the *Wax*, signifies the pure *Soul* of Christ, which lay hid in the *Flesh*: The *Fire*, or *Light*, signifies the *Divinity*, because our God is a *consuming Fire*. Hence one saith:

*Accipe per ceram carnem de Virgine veram,
Per lumen numen Majestatisque cacumen,
Lychnus & est anima sub carne latens optima.*

Legend. 37. de Purificat. Virgin.

3. When these Candles are distributed, a solemn *Procession* is made; in which one car-

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carries a *Censer*, another a *Crucifix*, and the rest *burning Candles* in their Hands, *Rituale Roman.* p. 267. *Gavantus Thesaurus*, Pars 4. Tit. 14. And the rudeness and disorders in their *Processions* are as great as those of *Pagans*. See how their *Mantuan* speaks of them, *Fastor* lib. 2.

*Ecce sacerdotum, cera flagrante, corniscant
Agmina, quæ turbam faculas jaculantur in om-
nem.*

*Irruit undatim vulgus, puerique frequentes,
Ad sacra porrectis manibus munuscula cur-
runt.*

*Sæpius accensis pubes villatica ceris
Lascivire solet per rustica templa, quod olim
Me memini vidisse; faces immittere certant
Alter in alterius crines, fumumque ciere
Ludo incompósito, tetræ uidoribus aras
Insiciunt, risuque levi delubra profanant.
Sacrorum sic lapsus honor, sic sancta recessit
Religio.*

The Feast of S. Martin.

The old *Romans* had their *Vinalia*, and the *Greeks* their *Pithægia*. Certain Festivals which they Solemniz'd with great Disorders and Extravagancies; for then they first Broached their new Wine, and (ha-

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ving offer'd a certain quantity thereof to the gods, and devoutly pray'd, that the use of this Medicinal Drink might be healthful, and not hurtful unto them (*Plutarch Sympos. Lib. 3. Quæst. 7.*) when they had called together their *Friends, Servants*,---they drank most liberally, *Alexander ab Alexand. in Genial. dierum lib. 6. cap. 8. Pithagia* (saith *Proclus*) was a *Feast* among the Ancients, in which they called their *Servants* and *Neighbours* together, to drink *Wine* (for then they first pierced their *Wine-Vessels*) and drunk excessively, *Cælius Rhodigin. Antiq. Lætion. lib. 28. cap. 25. Natal. Comes Mythol. lib. 5. cap. 13.*

With the like Computations do our *Romanists* celebrate the *Feast* of *S. Martin*, *Læzius de Repub. Rom. lib. 11. cap. 2. p. 1030.* We have them described by *Naogeorgus*, *apud Hospin. Fest. Christ. p. 101.*

*A'tera Martinus dein Bacchanalia præbet,
Quem colit anseribus populus, multoque Lyæo,
Tota nocte dieque. Aperit nam dolia quisque
Omnia, degustatque haustu spumosa frequenti
Mista, sacer quæ post Martinus vina vocari
Efficit. Ergo canunt illum, laudantque bibendo
Fortiter ansatis pateris, amplisque culullis.*

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The same is affirmed by *Mantuan*, and their conformity herein with the Pagan *Vinalia* and *Pithagia*, *Fastor. lib. 11.*

*Hæc est leta dies, ista populusque patresque
Luce cados relinunt, & defæcata per omnes
Vina ferunt mensas, ac libera verba loquuntur.
Talis apud veteres olim sacrata Lyæo
Lux erat, a priscis vocitata Pithagia Graiis,
Quod signata dies aperiret dolia festus.*

I will conclude this with a Tragical Story related by *Pantaleon*: 'About the year
'of our Lord 1179, (in the time of the
'Holy War), the *Germans* kept *Joppa* a-
'gainst the *Barbarians*, and could not be
'drawn either by Promises or Menaces to
'deliver it into their hands: But at last, ha-
'ving drunk freely on the Feast of *St. Mar-*
'*tin*, and being in a dead sleep (even those
'who were upon the Watch), a certain
'*Syrian* open'd a Gate unto the Enemy.
'Thus the *Barbarians* came unexpectedly
'upon the *Christians*, put them all to the
'Sword, and utterly razed the City, *De*
Gestis Joannitar. lib. 2. p. 65.

The Feast of s. John Baptist.

Three things are done by our *Romanists*

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on this Festival; all which were derived from the Heathen. 1. They gather Bones, and other stinking combustible matter, and make a great Fire of them, *Durandus Rational.* lib. 7. cap. 14: *Belethus Explicat. divin. Officior.* cap. 137. 2. They Dance about, and Leap through these Fires, *Lazius de Repub. Roman.* lib. 11. cap. 2. p. 1028. 3. They carry Torches or Fire-brands about the Fields, *Durand. & Beleth.* ibid.

That the first is derived from the *Heathen*, *Durand* and *Beleth* do confess; ‘Anciently (say they) *Dragons* about this time of the year, excited to Lust through heat, ‘in flying thorow the Air did frequently ‘drop their *Seed* into Pits and Fountains, ‘whereby the Water was infected, and ‘then the Year was Mortal, by reason of ‘the Corruption of the Air and Water; because whosoever did drink of the one, or ‘breath in the other, either dy’d or fell ‘into some grievous distemper. Their *Philosophers* observing this, commanded Fires ‘to be made about their Ponds and Fountains, and all filthy things to be burnt, ‘that might make a stinking Fume; for they ‘knew that such a Smoke would drive away the *Dragons*. And because this was ‘done about this time of the Year, therefore the Custom of making Fires on this ‘Day

'Day is still observed by all. *Ibid.*

The second seems to be deriv'd from the Pagan *Palilia*, in which they made Fires of Straw or Stubble, and leaped through them.

*Ille levis stipulae solennes potus acervos,
Accendet flammam transilietque sacras.*

Tibullus *Lib. 2. Eleg. 6.*

And the same is attested by *Ovid, Fastor.* lib. 4.

*Moxque per arduas stipulae crepitantis a-
cervos*

Trajicias celeri strenua membra pede.

And a little before,

*Certe ego transilii positas ter in ordine flam-
mas.*

And the third is confessed by *Polydor Virgil*: 'Tis a Custom in *Umbria*, a famous
'Country in *Italy*, every year to make ma-
'ny Fires, and for Children to run about
'the Fields with burning Torches, made of
'dry'd Reeds, praying that the Earth may
'bring forth plenty of Fruits. And this we
'received from the old *Romans*, who have
'trans-

'transmitted to us many such Observations,
De Inventor. Rerum. lib. 5. cap. 2.

Ash-Wednesday.

That the Heathen, in their Solemn Fasts and Times of Mourning, sprinkled Dust and Ashes upon their Heads, is abundantly clear, both from Sacred Writ and their own Authors. When *Hercules* heard of the death of *Proclus*, he sprinkled Ashes upon his Head.

*Ἀυροτέρησι δὲ χερσὶν ἑλὼν κόνιν ἀνθαλόεσσαν ;
 χεῖνατα καὶ κεφαλῆς, &c. Homer. Iliad. 18. Prope Princip.*

And the same Ceremony did *Priamus* use in Mourning for the death of *Heſtor*. *Homer. Iliad. 24.*

*Demittunt mentes, it scissa veste Latinus,
 Conjugis attonitus fati, urbisque ruina,
 Canitiem immundo perfusam pulvere tur-*
pans.

Virgil. Æneid. lib. 12.

I will not stand to add other Testimonies for this Custom, which our Adversaries have confessed.

And

And do not our *Romanists* observe the same Custom on *Ash-Wednesday*, the first day of their *Quadragesimal-Fast*? I confess, in two particulars they differ from the Heathen; both which bespeak them more vain and superstitious, *viz.* in their *Consecration* and *Distribution* of these Ashes:

I. In their *Consecration* of these Ashes, which is after this manner:

The Priest takes the Ashes

of *Olive-Boughs*, or of other Trees, consecrated the year before, and reads these Prayers over them: ‘Al-

‘mighty, Everlasting God,

‘Spare thy Penitent, be pro-

‘pitious to thy Suppliants,

‘and vouchsafe to send thy

‘holy Angel from Heaven,

‘who may bless + and san-

‘ctifie these Ashes, that they may be a

‘healthful Remedy to all that humbly im-

‘plore thy holy Name, and accuse them-

‘selves for their Offences, and bewail them

‘before thy Divine Clemency, or earnestly

‘supplicate thy most serene Piety. And

‘grant by the Invocation of thy most holy

‘Name, That whosoever shall sprinkle these

‘Ashes upon them for the Redemption of

‘their Sins, they may obtain Health of Bo-

Dignare hos cineres
sanctificare, quos
causa humilitatis, &
sanctæ religionis,
ad emundanda de-
licta nostra ferre
constituisti. *Missale*
Processionale, & Ma-
nuale sec. us. Sarum.
But where hath God
ordained *Ashes* as the
Means to purge a-
way Sin?

‘de

'dy, and Protection of Soul. Through Christ
'our Lord. *Amen.*

'O God, who desirest not the Death, but
'Repentance of Sinners; Graciously consider
'the frailty of human condition; and vouch-
'safe to bless † these Ashes, which we de-
'cree to put upon our Heads, to express our
'Humility, and to Merit thy Pardon: That
'we, who know our selves to be Dust, and
'that for the demerit of our Offences we
'must return to Dust; may merit to obtain
'the Pardon of all our Sins, and the Re-
'wards which thou hast promised to the Pe-
'nitent; Through Christ our Lord. *Amen.*
Missale parvum, p. 58.

These Prayers being ended, the Priest
sprinkles the Ashes with Holy-Water, and
perfumes them thrice with Incense. *Idem*
p. 59. *Gavantus Thesaurus sacror. Rit.* Pars 4.
Tit. 6.

2. The Ashes being thus Consecrated, the
People come unto the Priest, and falling
down upon their Knees, he puts Ashes up-
on their Heads in the form of a Cross; say-
ing,

'Remember, O man, because thou art
'Dust, and shalt return to Dust; In the
'Name of the Father, &c. *Missale parvum*
& *Gavantus. Ibid.*

And this hath a pretty mystical signifi-
cation,

cation, as *Durand* hath informed us: 'This
' asperſion of Aſhes ſignifies, That as in the
' ejection of *Adam* out of *Paradiſe*, the Earth
' was curſed; ſo by the Humility of Pe-
' nance, our Earth, viz. our Free-will, is
' bleſſed; that it may not bring forth Thorns
' and Thistles, but Fruit worthy of Repen-
' tance, *Rationale divin. Officior. lib. 6. cap.*
28. num. 19.

At *Rome* this Ceremony is performed by
the Pope; to whom Cardinals, Biſhops,
Kings, Princes,-- come with great reverence,
and receive Aſhes from him.

I will conclude this with what their *Pla-*
tina writes of Pope *Boniface* 8: 'Prochetus
' Archbiſhop of *Genoa*, being at *Rome* on an
' Aſh-Wedneſday, he amongſt others fell down
' at the Pope's Feet, to be ſigned on the
' Forehead with a Croſs of holy Aſhes. *Bo-*
' *niface* thinking him to be his Enemy, changes
' the words, and ſaith, *Remember that thou*
' *art a Gibellin, and with the Gibellins thou*
' *ſhalt return to Aſhes*, and ſo caſt all the
' Aſhes in his eyes, *Platina in ejus vita.*

Rogation-Week.

The Heathen obſerved certain Fefſtivals
in the Spring, called *Robigalia*, *Amburbalia*,
and *Ambervalia*, in which they ſupplicated
the

the gods, to divert Evils from their Cities, Fields, and Fruits. Their *Robigalia* were instituted in Honour of *Robigo*, or *Robigus*, about the seventh of *May*; in which they offered Sacrifice unto him, that he might not hurt their Corn and Vines with Blasting, *Briffonius de Formal. lib. 1. p. 57. Rosinus Antiq. Roman. lib. 4. cap. 8. p. 374.*

And they pray'd unto him (as *Ovid* informs us) in these words:

*Aspera Rubigo parcas Cerealibus herbis,
Et tremat in summa læve cacumen humo.
Tu sata syderibus cæli nutrita secundis
Crescere, dum fiant falcibus apta, sinas.
Vis tua non levis est: quæ tu frumenta nota-
stasti,*

*Mæstus in amissis illa colonus habet.
Nec venti tantum Cereri nocuere, nec im-
bres;*

*Nec sic marmoreo pallet adusta gelu;
Quantum, si culmos Titan incalfacit udos,
Tunc locus est iræ diva timenda tuæ.
Parce precor, scabrasque manus a messibus au-
fer,*

*Neve noce cultis, posse nocere sat est.
Nec teneras segetes, sed durum amplectere
ferrum,*

*Quodq; potest alias perdere, perde prius, &c.
Fastor. lib. 4.*

And

And their *Ambervalia* were dedicated to *Ceres*, which they solemnized with certain Rites and Ceremonies. *Virgil* gives us an account of them:

*Cuncta tibi Cererem pubes agrestis adoret :
Cui tu lacte favos, & miti dilue Baccho :
Terque novas circum felix eat hostia fruges,
Omnes quam chorus, & socii comitentur o-
rantes ;*

*Et Cæcerem clamore vocent in tecta : neq; ante
Falcem maturis quisquam supponat aristas,
Quam Cereri torta redimitus tempora quercu
Det motus incompósitos, & carmina dicat.*

Georg. lib. 1.

And do not *Papists* the like on their *Rogation-days*? Are not the very same Rites and Ceremonies observed? Did they go about their Fields singing and praying that the gods would bless the fruits of the Earth? Our *Romanists* do the same. Did a Priest go before the people cloathed in white? The same Ceremony is observed in the *Roman Church*. All Travellers who have seen their Processions on these days, will tell us, That one Egg is not more like another, than these are to the *Pagan Robigalia*, and *Ambarvalia*. I will conclude this with the words of *Hadriannus Junius*; *Robigalia, Ambarvalia,*
Am-

256 **Observation of holy-days.**

Amburbalia, continue tres ferie, quibus supplicabatur ad urbis, agrorum, & segetis calamitates avertendas: ad eorum exemplum instituti suppliciorum, supplicationumve dies hodie religiosi habentur. The Robigalia, Ambarvalia, and Amburbalia, were three continued Festivals, on which they supplicated the gods to divert evils from the City, Fields, and Fruits; in imitation of these were our Rogation-days instituted, &c. *Nomenclat.* p. 374. And though this Book hath been revised by their great Masters, and some other passages censur'd and commanded to be expung'd in their *Index Expurgatorius*; yet these words are passed by with a kind salute, as most consonant to the Sentiments of their Church.

*The Feast of S. Philip and James,
or May-day.*

Historians tell us, That *Flora* made the People of *Rome* Heir to those Goods, which she had gotten by Prostituting her Body to young Gentlemen. Leaving also a certain Sum of Money for the Solemnization of her Birth-day. Which the People being asham'd to do, by reason of her Infamy; they feigned her to be the *Goddeſs of Flowers*, and that she must be first appeas'd by Sports
and

and Plays, perform'd in Honour of her, before the Trees and Fruits of the Earth would prosper. And that they might gain the more credit to this Fable and Fiction, they add further, That she was once called *Chloris*, and was married unto *Zephyrus*, from whom by way of Dowry, she received power over the Flowers, *Ovid. Fastor. lib. 5.* These Sports were observed on the four last days of *April*, and the first of *May*: And hence is that of *Ovid, Fastor. lib. 5.*

Incipis Aprili, transis in tempora Maii:

Alter te fugiens, cum venit alter, habet:

This Festival was solemnized with great Disorders and Exorbitances: Strumpets did then run through the Streets naked, using many lascivious and obscene Gestures and Speeches, *Alexander ab Alex. in Genial. dierum, lib. 6. cap. 8. Gyraldus de Diis Gentium, Syntag. 1. p. 42.*

The Story concerning *Cato* is well known; who being come into these *Floralian* Plays, (in which all impieties were committed), he was forced, upon the account of his Gravity, to depart. Hence is that of *Martial*:

S

N:ffes

*Nosces jocose dulce cum sacrum Floræ,
Festosq; Insus, & licentiam vulgi.*

Cur in theatrum Cato severe venisti?

An ideo tantum veneras, ut exires?

Gyraldus, ibid.

The Rites and Ceremonies of this Feast are largely described by Ovid, *Fastor.* lib. 5.

Quære conabar, quare lascivia major

His foret in ludis, liberiorq; jocus:

Sed mihi succurrit, numen non esse severum,

Aptaque deliciis munera ferre Deam.

Tempora futilibus pinguntur tota coronis,

Et latet injectâ splendida mensa rosâ.

Ebrius incinctis Philyra conviva capillis

Saltat, & imprudens vertitur arte meri.

Ebrius ad durum formosæ limen amicæ

Cantat, habent unctæ mollia ferta comæ.

Nulla coronatâ peraguntur seria fronte

Nec liquida vinctis flore bibuntur aquæ.

And how like to these *Floralian Sports* is the fetching in of *May* (as some call it), or *May-Games* in the *Roman-Church*, and some other Countries, not thorowly purged from the Dregs of Popery? I will not entertain the Reader with a Description of them, which hath been done by others in our own Language; but conclude this with
the

the words of their *Polydor Virgil*: 'The
'Sportful Youth of both Sexes goes into the
'Fields, and brings back the green Branches
'of Trees, with Songs, Dances--, These
things seem to be taken from the old *Romans*,
by whom *Flora* the Goddess of all Fruits
was lasciviously worshipped, *De Inventor.*
Rerum, lib. 5. cap. 2.

These Instances are sufficient to prove this
Assertion, That the *Roman Church* doth
symbolize with the old *Pagans* in the Ob-
servation of their Festivals; wherein they
follow the Counsel and Advice of *Gregory*
the Great to *Mellitus*; *Beda Histor. Eccles.*
lib. 1. cap. 30.

CHAP. XXIV.

MASSE-CEREMONIES.

THE Pagan Priests observed several Ceremonies in their Sacrifices and solemn Ministrations; and that herein they are imitated by our *Romanists* in the Mass, will appear in these following Particulars.

1. The Pagan Priests used many Turnings in their Sacrifices; and these had their *mystical significations*, *Dempster in Rostn. de Antiq. Roman. p. 324. Gyraldus de Diis Gent. Syntag. 17. p. 499. Alexander ab Alexand. in Genial. dier. lib. 4. cap. 17. & Tiraquellus Annot. in eund.*

Atq; aliquis modo trux, visâ jam vertitur arâ,

Vinaq; dat tepidis, farrag; salsa focis.
Ovid Fastor. lib. 3.

Cumq; manns puras fontanâ perluit undâ,
Vertitur. Ovid. Fastor. lib. 3.

And that they turned on their right Hand, is affirmed by *Gyraldus, Syntag. 17. p. 502.*
Alex.

Alex. ab Alex. lib. 4. cap. 17. Briffonius de Formul. lib. 1. p. 35. And Dempster produceth the Testimony of Valerius Flaccus Sétinus :

*Inde ubi sacrificas cum conjuge venis ad aras
Æsonides unâq; adeunt, unâq; precari
Incipiunt, ignem Pollux, undamq; jugalem
Prætulit, ut dextrum vertantur in orbem.*

To this he adds many other Testimonies :
Take only that of *Plautus* ;

——— *Quo me vertam, nescio.
Si Deos adoras, dextrovorsum censeo.*

These Ceremonies are exactly observed by our *Romish* Priests in the Mass : ‘ The ‘ Priest (saith *Durand*) turns himself five ‘ times at the Altar ; which denote the five ‘ Apparitions of Christ to his Disciples on ‘ the Day of his Resurrection. And he turn- ‘ eth on the Right Hand ; 1. To signifie, That ‘ the Angel sate on the Right Hand in the ‘ Sepulchre of our Lord. 2. That the Priest ‘ hath a Right Intention for himself and the ‘ People to the Heavenly Country, which ‘ is signified by the Right Hand ; according ‘ to that in the Canticles, *His right hand shall embrace me.* 3. That the People are to

S. 3

‘ pray

'pray for things Eternal, which are signi-
'fied by the Right Hand; hence Christ is
said, to sit at the Right Hand of
his Father, *Rationale Divin. Offi-*
Here the Reader may see what a rare Faculty *Romanists* have in expounding and applying Scripture.

2. The Heathen taught, That the Gods
delighted in an odd Number.

—*Numero Deus impare gaudet. Virgil.*

And this was so constantly observed in
their Sacrifices, that 'twas known by the
Number, unto what God they were offer'd,
whether *Celestial* or *Infernal*; for to the lat-
ter, the Number is equal, and to the for-
mer unequal, *Gyraldus de diis Gentium.*
Syntag. 17. And the Number Three was
the Prince of all the unequal Numbers. So
much is confessed by *Virgil, Tibul, Ovid, Na-*
talis Comes, &c.

Idem ter socios purâ circumtulit undâ.
Virgil. *Æneid. lib. 6.*

Et digitis tria thura tribus sub limine ponit.
Ovid. *Fastor. lib. 2.*

And

And the Number Seven was sometimes observ'd, *Apuleius de Asino Aureo*, lib. 11. This Number was consecrated to *Minerva* by the *Pythagoreans*, *Natal. Comes Mythol.* lib. 4. cap. 5. p. 296.

That our *Romanists* observe constantly an odd Number in their Prayers and Mass-Collects, is so notorious, that it needs not any proof: 'Because God delighteth in an 'odd Number * (saith *Durand*)

'they say odd Prayers in the
'Mass, viz. either One, Three,
'Five, or Seven: One, to signi-
'fie the Unity of Faith, or Sacra-
'ment of Unity; Three, to sig-
'nifie the Mystery of the Trini-
'ty, and because Christ prayed
'three times in his Passion, say-
'ing, *Father, if it be possible, let*
'*this Cup pass away from me:*

'Five, to denote the Five
'Wounds of Christ, or that his Passion was
'divided into Five: Seven, to signifie the
'Seven Gifts of the Holy Ghost, *Rationale*
divin. Officior. lib. 4. cap. 15. num. 15. *Du-*
rantus de Ritib. Eccles. lib. 2. cap. 16. num. 9.
But Two they must not say, according to
the judgment of *Pope Innocent*; since the
Number of Two is infamous; for God ha-
teth Division and Discord. Hence, when

* Observe 'tis
grounded on
Vergil's Max-
im, which dis-
covers the Ori-
ginal of this
Custom.

Rare Myste-
ries, and such
as a dull Pro-
testant could
never have
discovered!

God blessed the Works of the other Days, we do not read that he blessed those of the Second, because the Number Two first departed from Unity, and from it all other divisible Numbers have their Original, *Durandus & Durantus ibid.* A most admirable Reason, and fit only for a *Romanist* to urge.

3. The Pagan Priests washed their Hands often in their Sacrifices, *Gyraldus de diis Gentium, Syntag. 17. Alexander ab Alex. in Genial. dierum. lib. 4. cap. 17. Natalis Comes Mythol. lib. 1. cap. 10.*

His Dea placanda est; hæc tu conversus ad aras,

Dic quater, & vivo perlue rore manus.

Ovid. Fastor. lib. 4.

Thus do Popish Priests wash their Hands three times at the Mass. The first precedeth the Mass, in reverence of so great a Sacrament, and that the Action may be spiritually purify'd, *Durandus Rational. lib. 4. cap. 3. num. 4. Gavantus Thesaurus Sacror. Rit. pars 2. Tit. 1. p. 115.* And *Durantus* grounds this Ceremony upon the Practice of the Heathen, *De Rit. Eccles. lib. 2. cap. 28. num. 6.* The second Washing is after the *Offertory*; and here they wash only their Thumbs and First.

First-fingers, that they may more worthily touch their God, *Gavantus* pars 2. tit. 7. p. 188. 'The Priest going about (saith *Durandus*) to offer the Sacrifice, washeth his Hands again; as if, according to *Albertus Magnus*, there needeth a further and fuller Purification, even from Venial Sins, and the Relicks of all Sins; saying with the *Psalmist*, *I will wash my hands among the innocent*, *De Ritib. Eccles. lib. 2. cap. 28. num. 1.* After the second Thurification (saith *Durand*) the Priest washeth his Hands again, that being more and more cleansed, he may offer an immaculate Sacrifice, holy and acceptable to God; and that he may not be guilty of the Body and Blood of our Lord, according to that, *My hands are clean from the blood of this man.* And he washeth at the Right Corner of the Altar (the Right Hand signifying Prosperity, and the Left Adversity) because we offend more in Prosperity than Adversity, *Rationale divin. Offic. lib. 4. cap. 28. num. 1, 2, 3.* The third Washing is after the Masse; then the Priest (saith the same Author) washeth his Fingers, lest any thing of the Sacrament should stick to them; not that any Pollution is contracted thereby, but rather to commemorate his Unworthiness, who judgeth himself unmeet to celebrate such Sacraments.

ments. Again, 'Tis unfit, that those Hands which have handled so Sacred a Body, should touch common things, before they are carefully washed, *Rationale* lib. 4. cap. 55. num. 1. *Gavantus* pars 2. tit. 12. p. 248. And *Durand* tells us, That this threefold Washing denotes the Purification of our Thoughts, Words, and Works; or the Purgation of Original, Venial, and Mortal Sin; or what Evil hath been committed through Ignorance, Inadvertency, or with Industry, *lib. 4. cap. 55. num. 2.* Most weighty Reasons, and pretty Mysteries! Admire the Ingeny of a Catholick.

4. The Heathen burn Incense in their Sacrifices, *Alexand. ab Alexand. in Gen. Dier.* lib. 4. cap. 17. *Gyrald. de diis Gent. Syntag.* 17. *Rosin. Antiq. Roman.* lib. 2. cap. 2. *Nat. Com.* lib. 1. cap. 10.

Thus do our *Romanists* in the Mass, *Durand. Ration. Divin. Offic* lib. 4. cap. 10. *Durantus de Ritib. Eccles. Cathol.* lib. 1. cap. 9. And this (saith *Gavantus*) they do for several reasons: 1. To represent the glory of God, who appeared in a Cloud. 2. In reverence of the Place, that every noisome smell, by reason of the concourse of the people, may be expelled, *Bellar. lib. 2. de Missa, cap. 15.* 3. To represent the sweet odour of Christ, *S. German. in Theoria.* 4. To
fig-

signific, that our Prayers are to be directed unto God, *Psal.* 140. *S. Thomas* 3. p. *Quest.* 83. *Art.* 5. 5. To expel Devils, *Innocent.* 3. lib. 2. cap. 17. *Thesaurus S. Rituum*, pars 2. *Tit.* 4. p. 161. *Durand* gives us some other pretty Reasons and mystical significations of this Ceremony, which I must pass over for brevity sake, *Ration.* lib. 4. cap. 31. num. 1, 2, 3.

The Heathen burnt Lamps and Torches in their Sacrifices, *Gyrald.* *de diis Gent.* *Syn-tag.* 17. *Passim.* *Natal. Com.* *Mythol.* lib. 1. cap. 10. *Apuleius de Anno Aureo*, lib. 11. *Ceres*, Mother of *Proserpina*, was called *Tedifera*, because at her Sacrifices this Ceremony was constantly observ'd.

*Illic accendit geminas pro lampade pinus :
Hinc Cereris sacris nunc quoq; tæda datur.*
Ovid. *Fast.* lib. 4.

Thus our *Romanists* have Wax-Candles burning at their *Mass*, *Conc. Trident.* *sess.* 22. And several most weighty reasons are urged by *Gavantus* for this usage, and most profound Mysteries discovered in it: 1. The *Ordo Romanus* requireth Lights in the *Mass*, in type of that Light of which we make Sacraments, and without which we shall grope at noon-day, as in the night. 2. This Light
also

also signifieth the Faith of the people, whom the Candlesticks represent, *Innocent.* 3, or the Charity of Christ in his Sacrifice. 3. Because Christ, as Fire, takes away the filthiness of our sins, *Biel. Lect.* 13. 4. Because we expect the Bridegroom with light. 5. To excite and stir up Devotion, *Soto* 4. *Dist.* 13. q. 2. *Art.* 4. 6. To expresse eternal Joy, represented by this Sacrament, *Thesaur.* 8. *Rituum, par.* 1. *Tit.* 20. p. 105.

6. The Heathen used Pipes and Trumpets in their Sacrifices, *Gyrald. de diis Gent. Syntag.* 17. p. 499. *Rosin. Antiq. Rom. lib.* 3. cap. 33. *Alex. ab Alex. Gen. Dier. lib.* 4. cap. 17. *Nat. Com. Mythol. lib.* 1. cap. 15. And that the Ancients used them instead of Bells, *Durand* hath confessed, *Ration. lib.* 1. cap. 4. num. 3.

Thus our *Romanists* ring a little Bell at the Mass, *Durand. Rational. lib.* 4. cap. 41. *Gavant. par.* 1. *Tit.* 20. p. 106. And in a solemn Mass they ring the great Bells, *Gavant. par.* 2. *Tit.* 7. p. 197.

7. The Heathen did eat little round Wafers, after the Sacrifices were over, in Honour of the Gods to whom they were offer'd, *Alexander ab Alex. Genial. dier. lib.* 4. cap. 17. *Pollux Onomast lib.* 6. cap. 6.

Thus our *Romanists* have their round Wafers or Hosts, which after the Priests consecration

cration and oblation, the people eat. And their *Durand* hath discovered excellent Mysteries in this Figure: 'The Bread (saith 'he) is made round in the form of a penny, 'to signifie, That the Bread of life was sold 'for thirty pence; that the Earth is the 'Lords, and the fulness thereof; and that 'Christ is without either Beginning or End, *Ration. lib.4. cap.30. num.8. & cap.41. num.8.* And not less witty is their *Gemma anime de Antiq. Ritu Miss. lib.1. cap.35.*

And the Image of the Cross impressed on the Host, is derived by *Gavantus* from the old Romans, *Imago vero Crucis in Hostia deducitur a Romanorum usu, qui panem coquebant quadrifida incisione in formam Crucis decussatam, ex quo laudabilior est Imago Crucifixi tantum in Hostia, quam aliud quicquam.* The Image of the Cross in the Host is deduced from the custom of the Romans, who made their Bread with an Incision in the form of a Cross, &c. *Theaur. S. Rituum par. 2. Tit. 7. p.182.*

It were easie to instance in many other particulars; but these are sufficient to prove the conformity of our *Romanists* with the old *Pagans* in their Mass-Ceremonies.

CHAP.

C H A P. XXV.

P R O C E S S I O N S.

THAT our *Romanists* in their *Processions* imitate the old *Pagans*, will appear, if we consider these particulars :

I. In their *Processions* some ludicrous *show* preceded : ‘Behold (saith *Apuleius*) ‘the *Anteludia* of this great Procession, le- ‘surely walking on : Here one playeth the ‘Soldier with his Sword and Belt about him; ‘there another acteth the Hunts-man with ‘his short Coat girt close, with a Wood- ‘knife, or Faucheon at his side, and Hunt- ‘ing pole in his hand. Another clad in ‘purple, acts the supreme Magistrate, and ‘has the *Fasces* carried before him. I have ‘also seen (saith he) a tame Bear dressed ‘up like a Lady, carried in a Horse-litter, ‘and an Ape with a woven Cap on his head, *De Asino Aureo*, lib. II.

And for the better entertaining of the rude people, they carried also a certain ludicrous Image, which the *Latins* call *Citeria* * ; they

* Quid ego cum illo disertem amplius, quem ego erecto in pompa recitatum in ludis pro Citeria, atque cum spectatori- bus sermo-cinatrum ? *Cato in M. Cicerium apud Festum.*

ordi-

ordinarily derive it from *urſa* and *ipſa*, alluding therein to the loquacity of the Magpye; for this Image was made to chatter ſomething like that Bird. *Plantus* makes mention of another formidable Idol, that was carried in their Proceſſions, which he calls *Manducus*; 'twas a great ugly Image, with a wide mouth riven up to the ears, and gaping horribly, and making a gnawing with its teeth to the great terror of the ſimple. Of this *Mormo Juvenal* ſpeaks, who ſaith, *That it ſcares the children of the Ruſticks in their Mothers boſome by its wide gaping.*

—*Perſone pallantis hiatum*

In gremio Matris formidat ruſticus Infans.

And the like is done by Papists in their Proceſſions. ' In the pomp (ſaith *Polydor Virgil*) of our Supplications or Proceſſions, there uſes ſome ludicrous Show to precede; as Ranks of Soldiers Horſe and Foot, or ſome chattering Image, ridiculous and loquacious, or elſe gaping with wide chaps, and making a gnawing noiſe with its teeth, very formidable to behold, with other ſportful ſights; amongſt which the ancient Prophets are perſonated, and Boys with wings go ſinging, as if they were of the Heavenly

Quire

‘Quire of Angels; whom, immediately follows a Company of men and women dancing after their Musick; Here one acts *David*; there another, *Solomon*. Some play the parts of Queens and Princesses; others of Hunts-men. Beasts also are brought into the pomp, an Ape or Monky,---*De Invent. Rer. lib. 6. cap. 11.*

‘In their Processions (saith *Jacobus de Voragine*) which they make three days before our Saviour’s Ascension, the custom is, especially in the *Gallican* Churches, to carry the Image of a Dragon with a long tail. On the two first days this Image goes before the Cross with its tail erected; but on the last day it comes after the Cross with its tail hanging down, *Legend. 66.* This Dragon (saith *Durand*) represents the Devil, who for three Ages or periods of time hath deceived men, *viz.* Before the Law, under the Law, and under the Gospel; which times are signified by these three days. In the two first Ages he reigned; and, being as it were Lord of the world, had a long tail; hence Christ calls him the Prince of the VWorld; and *S. John* saith, That *the Dragon drew with his tail the third part of the Stars of Heaven.* And to expresse this Power and Dominion, on the two first days the Image is carried before

‘fore the Cross in the foresaid manner. But
 ‘in the time of the Gospel he’s overcome by
 ‘Christ, and power is given to the Angels
 ‘to cast forth unclean spirits; and therefore
 ‘on the third day this Image follows the
 ‘Cross with its tail hanging down, *Rational.*
Divin. Officior. lib. 6. cap. 102. num. 9.

2. The Heathen carried the Images of
 their gods in their Processions, *Baruch* 6. 3.
 After these (saith *Apuleius*) come on with
 a slow pace the peculiar pomp of the God-
 des her self-- *De Asino Aureo*, lib. 11. *Vossi-*
us informs us from *Dionysius Halicarnassæ-*
us, That the *Romans* carried about the I-
 mage of *Cybele* in Procession, *De Origin. &*
Progress. Idol. lib. 2. cap. 52. *Alexander ab*
Alexand. in *Genial. dier.* lib. 5. cap. 27.

Thus do Papists carry the Images of
 their Saints along with them in their *Pro-*
cessions, *Polydor Virgil de Inventor. Rerum.*
 lib 6. cap. 11. The Fathers in the Council
 of *Constance*, Decreed a solemn Procession
 for the removal of the Plague; and that
 the Image of *S. Roch* should be carried by
 the Clergy through the City, *Baronius Mar-*
tyrol. Aug. 16.

3. The Heathen had Musick, both Vocal
 and Instrumental, in their Processions. Some
 play’d on Flutes and Pipes, and others Sung
 most sweetly, *Apuleius de Asino Aureo*, lib. 11.

T

The

The Processions which the old *Romans* observ'd in Honour of the Goddess *Cybele*, are thus described by *Dionysius Halicarnassensis*; They carry the Goddess through the City, they sing Hymns, play on Instruments &c. apud *Vossium de Origin. & Progress. Idolat.* lib. 2. cap. 52. The *Salii* sing Hymns in their Processions, saith *Plutarch in vita Nume.* *Gyraldus* speaking of their Processions, saith, *Sacro carmine supplicare, & Deum pacem exposcere solebant.* Syntag. 17. p. 482. And *Alexander ab Alexandro* affirms of the *Grecians*, That they commanded an old Song to be sung in their Processions, In *Genial. dier.* lib. 5. cap. 27.

And thus do Papists in their Processions: Boys with Wings go singing, as if they were of the Heavenly Quire of Angels, *Polydor. Virgil. ibid.* Let Hymns be alternately sung, *Gavantus Thesaurus S. Rituum*, pars 4. tit. 12. *Durantus* tells us, That in a solemn Procession, a Boy was suddenly carried up into the Air, by a certain Divine Power in the sight of all the People, even into Heaven; where he heard that Divine Song, wherewith the Angels praise God continually; which when he had heard and learned, he was let down again, and reported it to the People: The Song was, *Holy God, Holy Strong, Holy Immortal, Have mercy on us.* And here-

hereupon 'twas commanded, that this Hymn, viz. *Thrice Holy*, should be sung thorow the World, *De Ritibus Eccles.* lib. 2. cap. 10. The same Story is related by *Jacobus de Voragine, Legenda* 66.

4. The Heathen strewed the Ground along as they went in their Processions, with odoriferous Herbs and Flowers, *Apuleius, ibid.*

And thus do Papists: The air is filled with Odours as they go; and the ground they pass over, strew'd with Flowers, *Polydor Virgil de Inventor. Rerum* lib. 6. cap. 11.

5. The Heathen carried burning Lamps and Torches in their Processions, *Apuleius de Asino Aureo*, lib. 11. *Alexander ab Alex.* and others.

And thus do our *Romanists*: There are men carrying Torches in their Hands, saith *Polydor Virgil*. In Procession let the Clergy (saith *Gavantus*) immediately precede the Priest that officiates, and let the rest go before the Clergy; all carrying Wax-Candles in one Hand, and laying the other upon their Breasts, *Thesaurus S. Rit.* pars 4. tit. 12.

6. The Heathen had *Heralds* in their Processions, who cry'd to the People to give way, that the Pomp might not be impeded by any rudeness and crowding; nor any look down out of their Windows upon

them; and that they should mind what they were doing, *Apuleius, ibid.*

And thus have Papists in their Processions: 'To some (saith *Polydor Virgil*) is appointed the Office of speaking unto the People, to give way, that the Pomp may march on without impediment; And Boys and Girls are prohibited to look down out of their Windows, *ibid. Durantus de Ritibus Eccles.* lib. 2. cap. 10. num. 10.

7. The Heathen in their Processions went to the Temples and Altars of their gods, *Gyraldus de diis Gent. Syntag.* 17. p. 482. *Alexand. ab Alex. in Genial. dier.* lib. 5. cap. 27.

And that Papists do the same, that is, go in their Processions to the Temples and Altars of their Saints, is clear from their daily Practice, and Testimony of all their Writers.

8. The Heathen attributed great Power and Efficacy unto their Processions, both to remove Judgments, and procure Blessings. This is clear from the Confessions of *Gyraldus, Erissonius, Alexander ab Alexandro*, and others.

And the same Power and Virtue do our *Romanists* attribute to their Processions. *Jacobus de Voragine, Durantus*, and others, tell us, what great Wonders have been wrought by them.

Can

Can one drop of Water be more like unto another, than these *Roman* Processions are to those of the ancient *Pagans*? Wherefore *Polydor's* Inference is most true; *Ita Romani facitabant, & aliae pleraque Gentes, a quibus ad nos ritus ejusmodi dubio procul manavit; So did the old Romans, and many other Nations, from whom without all doubt these Rites and Ceremonies were derived to us, De Inventor. Rerum lib. 6. cap. 11.*

CHAP. XXVI.

FUNERAL-CEREMONIES.

1. **T**HE Heathen washed and anointed the Bodies of their dead, *Alexander ab Alex. in Genial. dier. lib. 3. cap. 7.*

——— *Date vulnera lymphis
Abluam. Virgil Æneid. lib. 4.
Per calidos latices, & akena undantia flammis
Expediunt, corpusque lavant frigentis, &
ungunt.
Æneid. lib. 6.*

And *Homer* speaking of the dead Body of *Achilles*, saith;

Κάθμεν ἐν λεγίῃσι καθήαντες χρὴ καλὴν
Ἰδὲ τὴν τελευτῶν, καὶ ἀλείφατι.

Deposuimus in lectis, purgantes corpus pulchrum

*Aquaque calida, & unguento.
Odys. 24.*

And

And their Writers tell us, that they had certain persons whose Office 'twas to anoint the dead; these they called *Pollinctores*, *quasi pollutorum unctores*.

Thus do Papists besprinkle the dead with Holy-water. Let a little Cross be set upon the breast of the dead person; or if that be wanting, let his hands be laid after the manner of a Cross; and let the body be sometimes sprinkled with holy-water, *Ritu. Rom.* p. 171. And immediately before the Corps is carried forth to be buried, the Priest sprinkles it with holy-water, *Idem.* p. 177. And the like is done after 'tis brought into the Church, *Idem.* p. 182. 'The bodies of the dead (saith *Durand*) are perfum'd and sprinkled with holy-water, to drive away unclean Spirits. And a little after he tells us, That the body ought to be washed, except 'twas lately anointed, to signifie, that if the Soul be cleansed from guilt by confession and contrition, both, *viz.* Soul and Body, may obtain eternal glory at the day of Judgment; and that they truly dye in the Lord, and are blessed, who carry no spot hence, but are thorowly purged by penance in this life, *Ration. Divin. Offic.* lib. 7. cap. 35. num. 29 & 36. And *Polydor Virgil* informs us, That sometimes the dead bodies, especially of Noble-men, are

anointed ; which Ceremony (saith he) with the other of washing, is derived from the old Pagans, *De Invent. Rer. lib. 6. cap. 9. Durantus de Ritib. Eccles. lib. 1. cap. 23. n. 13.*

2. The Heathen buried their dead in such Gowns and Garments as were proper to their Places and Offices. The *Grecians* had their Mantle call'd *Pallium* ; and the *Romans* their Gown, call'd *Toga* : and by these different Garments the one was so certainly distinguished from the other, that this word *Togatus* was often used to signify a *Roman*, and *Palliatus* a *Grecian*. Now these *Roman* Gowns were of several kinds; there was *Toga pura*, *candida*, *prætexta*, *paludamentum*, *picla*, *trabea*. The *Toga pura* was worn by young men about the sixteenth year of their age. The *Toga candida* was worn by those who sued for a place of Office ; and hence they were called *Candidati*. The *Toga prætexta* was worn by the chief Magistrates. The *Paludamentum* was proper to the Lord General, or the chief Captains. The *Toga picla* was worn by Emperors in their Triumphs. And the *Trabea* was worn by the *Augures*.

And that the *Romans* were burnt, or buried in these Gowns proper to their Degrees and Offices, is most clear from all their Writers

(ters. We have several testimonies collected by *Kirehman*, *De Funerib. Roman.* lib. 1. cap. 10.

And the like is done by our *Romanists*.

‘ A Priest or Clergy-man of any Order,
‘ ought to be cloathed with his common and
‘ ordinary Vestments, even to his long Gar-
‘ ment (or Gown) inclusively; and above
‘ that, with a Sacred Vestment Sacerdotal
‘ or Clerical as his Order doth require. A
‘ Priest is to have above his Gown, an Albe,
‘ Girdle, Stole, &c. *Ritual. Roman.* p. 173.
‘ *Durand. Rational.* lib. 7. cap. 35. n. 41.

3. When the Heathen carried their dead to be buried, they had their certain stations or pauses in the way, *Rosin. Antiq. Roman.* lib. 5. p. 624.

And this Ceremony is observed by our *Romanists*.

‘ ‘Tis the custom (saith *Durand*) in some
‘ places to make a three-fold pause in the
‘ way; 1. To signifie, that while he liv’d,
‘ he exercised himself especially in three
‘ things, *viz.* in the love of God, charity to
‘ his neighbours, and custody of himself; that
‘ he might be worthily presented to the
‘ Lord, and with other Saints enjoy a perpe-
‘ tual Rest; or that he liv’d and dy’d in the
‘ faith of the holy Trinity. 2. To denote,
‘ that our Lord Jesus Christ continued three
‘ days

‘ days in the bowels of the earth. 3. Three
 ‘ pauses are made in the way, that by three
 ‘ courses of singing, there may be a three-
 ‘ fold Absolution from sins committed three
 ‘ ways, viz. in thought, word, and work,
 ‘ *Ration. lib. 7. cap. 35. num. 37.*

4. The Heathen sung their dead to their
 graves, or places of burial, *Alex. ab Alex.*
Genial. Dier. lib. 3. cap. 7. And *Macrobius*
 affirms, That this custom was according to
 the Institutions of several Nations, and
 grounded upon this reason; Because they
 believ’d that Souls after death return’d to
 the original of Musical sweetness, that is,
 Heaven; and therefore in this life every Soul
 is taken with Musical sounds, &c. *In Somn.*
Scipion. lib. 2. cap. 3. Other reasons are as-
 sign’d by *Kirchman*, and several Authori-
 ties urged for this custom, *De Funreib. Ro-*
man. lib. 2. cap. 4.

And thus do *Papists*: Certain Hymns are
 appointed to be sung by course or turns,
 from the House to the Church, *Ritnale Ro-*
man. p. 177. Beletus Explicat. divin. Offi-
cior. cap. 161. And when they are come
 into the Church, the Quire begins; Help,
 O ye Saints of God; and come, O ye Angels,
 and receive his Soul, and present it before
 the most high, &c. *Ritnale, p. 178.*

5. The

5. The Heathen carried burning Candles and Torches before their dead, *Alexander ab Alex. in Genial. dier. lib. 3. cap. 7.*

— — — *Et de more vetusto*
Funereas rapuere faces, lucet via longo
Ordine flammarum, & latè discriminat a-
gros.

Virgil Æneid. lib. 11.

And *Martial* speaks to the same purpose,
Lib. 8. Epigr. 43.

Effert uxores Fabius, Christilla maritos,
Funeræque toris quassatque uterque fa-
cem.

The Testimonies of *Servius, Persius, Tacitus, Plutarch, Ovid, Isidorus*, --- Do fully confirm this Custom; which are amass'd together by the learned *Kirchman, De Funerib. Roman. lib. 2. cap. 3.*

Thus our *Romanists* carry Candles and Torches before their dead. *Rituale Roman. p. 172.* And if the person be poor, the Priests are enjoin'd to provide Candles at their own charge, *p. 173.* This Ceremony is deriv'd by *Polydor Virgil* from the Heathen; *Unde haud dubie ortum est, ut apud nos illud idem in cujusvis funere servetur;*
Hence

Hence 'tis, that we observe the same Custom in every Funeral, De Inventor. Rerum. lib. 6. cap. 10.

6. The Heathen sprinkled their Sepulchers with *lustral Water*, perfum'd them with *Incense*, and cast *Flowers* into them. The first is clear from the Confession of *Baronius*, *Annal. in ann. 44. p. 382.* The second is confirm'd by the Testimony of *Lucan*; who discoursing of the Funeral of *Pompeius*, saith,

Non pretiosa petit cumulatò thure sepulchra

Pompeius, Fortuna, tuus: non pignus ad astra

Ut ferat è membris Eoos fumus odores.

Apud Kirchman. de Funerib. Roman. lib. 3. cap. 5. And for the last, this learned Author hath collected many Testimonies out of their own Writers, *lib. 4. cap. 3.*

And thus do Papists sprinkle their Sepulchers with *Holy Water*, perfume them with *Incense*, &c. ' *Holy Water* (saith *Durand*), ' burning *Coals*, with *Frankincense*, are put ' into the Sepulcher: *Holy Water*, that Devils, who much dread it, may not come ' near unto the Body; for they are wont ' to rage against the Bodies of the dead, ' that

‘that what they could not do in life, they
 ‘may do after death. *Frankincense* is put
 ‘there, to remove the noisom smell of the
 ‘Body; or to signifie, that the departed of-
 ‘fer’d unto his Creator the acceptable odour
 ‘of good Works, &c. Lastly, *Laurel*, and
 ‘such-like which always keep their green-
 ‘ness, are cast in, to signifie, that they who
 ‘are dead in Christ, cease not to live, *Ra-
 tional*, lib. 7. cap. 35. num. 38. *Belethus Ex-
 plicat. divin. Officior.* cap. 161.

7. The Heathen offer’d Gifts and Sacri-
 fices for the dead, on certain days after their
 decease; the *third, seventh, ninth, tenth,
 twentieth, thirtieth, and fortieth day*; that
 is, for so many days. So much is asserted
 by *Rosinus*; And hence (saith he) their
*Parentationes, Feralia, Novendialia, Decen-
 nalia, Vicennalia, Tricennalia, &c.* had their
 Original, *Antiq. Roman.* lib. 5. cap. 39. The
 same is affirmed by *Kirchman, de Funerib.
 Roman.* lib. 4. cap. 1. And in the next Chap-
 ter he gives us a large account of the Gifts
 and Sacrifices which were offer’d for them
 on these days.

Thus do our *Romanists* offer Gifts and
 Sacrifices for the dead, the *third, seventh---*
day after their decease. The Church of *Rome*
 hath appointed an Office for the dead on
 these days; in which we have this Prayer:

We

101 We beseech thee, O Lord, graciously accept the Gifts which we offer unto thee for the Soul of thy Servant N. that being purged by Heavenly Remedies, it may rest in thy Piety: Through our Lord, &c. Amen. *Missale parvum Miss. pro defunctis*, p. 240.

I cannot here pass over in silence, the pretty taking Reasons which their great *Durand* hath given for these Observations, and their mystical Significations: ‘Some
 ‘commemorate the Dead the *third day*, ha-
 ‘ving respect to the Resurrection of Christ,
 ‘which was on the third day; or to the
 ‘Trinity; or that their Sins may be remit-
 ‘ted, which they, when alive, committed
 ‘three ways, *viz.* in thought, word, and
 ‘work. Others observe the *seventh day*:
 ‘1. That the dead may sooner come to the
 ‘Sabbath of Eternal Rest. 2. That all his
 ‘Sins may be pardon’d that he committed
 ‘in this life, which is measured by *seven*
 ‘days. 3. Because of the *sevenfold* Num-
 ‘ber of Soul and Body; for the Soul hath
 ‘three Powers, *viz.* *rational, concupiscible,*
 ‘and *irascible*; and the Body consisteth of
 ‘four Elements. Others observe the *ninth*
 ‘day, that the Souls of the deceased, being
 ‘freed from punishment by this Office, they
 ‘may be joined to the *nine* Orders of An-
 ‘gels. Others observe the *thirtieth day*:
 ‘1. Be-

1. Because *three tens* make *thirty*; for
 by *three* we understand the *Trinity*, and
 by *ten* the *Decalogue*; Therefore we ob-
 serve the *thirtieth day* for the dead, that
 God would in mercy pardon their of-
 fences, committed against the *Decalogue*
 and the *Trinity*. 2. Because the Num-
 ber of the Moon is perfected in *thirty*
days; therefore we observe the *thirtieth*
day for the dead, to denote, that their
 Works are full and perfect before God.
 Others observe the *fortieth day*; 1. That
 God would pardon what they have com-
 mitted against the Doctrine of the *four*
Gospels and *ten Commandments*. 2. To
 represent our Saviours Burial; praying,
 that the dead may have Glory with Christ,
 who lay in the Sepulcher *fourty hours*. O-
 thers observe the *fiftieth day*; because *fifty*
 is a perfect Number, and signifies the year
 of *Jubilee*, &c. *Rationale divin. Officior.*
 lib. 7. cap. 35.

Speſtatum admiſſi riſum teneatis amici.

CHAP.

C H A P. XXVII.

I Will only mention (lest this Book should swell into too great a Volume) some other Doctrines and Ceremonies taught and observed in the *Roman Church*; which they have deriv'd from, or at least wherein they symbolize with the old *Pagans*.

Holy Vessels and Vestments.

The Heathen consecrated their *Vessels* and *Vestments*, used in Sacrifice, and other holy *Services*, *Natalis Comes Mythol. lib. 1. cap. 14. Briffonius de Formul. lib. 1. p. 6.* And *Homer* tells us, that these *Purifications* were made with *Sulphur* and *Water* :

Τὸ δ' αὖ τὸτ' ἐκ χηλοῖο λαβὼν ἐκδύησε θεῖον
 Πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλλιῇ ροῇσι,
 Νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον.
Iliad. lib. 16.

And their *Vestments* also were purified;

Casti placent superis, pura cum veste venite.

Tibul. lib. 2. eleg. 1.

— Pu—

— *Purque in veste sacerdos*
Setigera fetum suis, intonsamque bidentem
Attulit. Virgil. Æneid. lib. 12.

Thus do our *Romanists* consecrate their *Vessels* and *Vestments* for *holy uses*. The *Bishop* having put on his *Robes*, saith to the *People* :

Beloved Brethren, let us pray, That God and our Lord would sanctifie these Vessels with the inspiration of his heavenly Grace, &c.

And then after a short Prayer, he anoints the *Patten* and *Chalice* with *holy Oyl*; say-
 ing,

*Vouchsafe, O Lord, to consecrate and sanctifie this Patten and Chalice by this Uncti-
 on, and our Benediction, in Christ Jesu our
 Lord, &c.*

And then follows this Prayer :

*Almighty, Everlasting God, we beseech thee
 pour out by our hands the aid of thy Bene-
 diction; that these Vessels may be sanctified
 by our Benediction; and by the Grace of
 the Holy Ghost may become a new Sepulcher
 for the Body and Blood of our Lord Jesu
 Christ; Through the same---Amen.*

And lastly, he sprinkles them with *holy
 Water*.

And much after the same manner doth
 V the

the Bishop consecrate their *Sacerdotal Vestments*. He reads certain Prayers, of which this is one.

O God of invincible Power, the Creator and Sanctifier of all things. attend to our Prayers; and be pleased with thine

These Vessels and Vestments are supposed to be so holy upon their Consecration, that 'tis not lawful for Laymen to touch them, *De-creat. pars 3. dist. 1. cap. 41, 42.*

own mouth to bless +, sanctifie, and consecrate these Vestments of Levitical, Sacerdotal, and Pontifical Glory, which are to be used by thy Servants; and vouchsafe to make all, that use them, fit

for thy Mysteries, and devoutly serving thee in them, acceptable to thee; Through our Lord---Amen.

And then he sprinkles them with holy Water, Pontificale Roman. p. 355.

Blessing of Sheep.

The Heathen had their *Palilia*, on the 11th, or (as others) on the 12th of the Calends of May. Which Festival was dedicated to *Pales*, the Goddess of *Shepherds*. This Feast was solemniz'd with several Ceremonies: 1. They made a Perfume of the Embers of a Calf, the Blood of a Horse, and the Top of a Bean. 2. Early in the morning the Shepherd did lustrate or purge the Sheep-

Sheepfold; and Sheep after this manner; He sprinkled the Sheep with Water, and walked about the Sheepfold, burning *Sulphur, Savine, and Laurel*; and by this Perfume he thought the Sheep were purged, and all Diseases expel'd. 3. After these Purgations, Prayers were made to *Pales*, that she would bless the Sheep, &c. *Gyraldus de diis Gent. Syntag* 17. p. 526. *Rosinus Antiq: Roman.* lib. 4. cap. 8. p. 372. All the fore-said Ceremonies are thus described by *Ovid Pastor.* lib. 4.

*I, pete virginea populus suffimen ab ara,
 Vesta dabit, Veste munere purus eris.
 Sanguis equi suffimen erit, vitulique favilla,
 Tertia res duræ culmen inane tabæ.
 Pastor oves saturas ad prima crepuscula lustret,
 Unda prius spargat, virgaque verrat hu-
 mum.
 Frondibus, & fixis decorentur ovilia ramis,
 Et tegat ornatas longa corona fores.
 Cærulei fiant puro de sulphure fumi,
 Tractaque fumanti sulphure balet ovis.
 Ure mares oleas, tædamque herbasque Sabi-
 nas,
 Et crepet in mediis laurus adusta focis.
 Consule, dic, pariter pecori, pecorisque ma-
 gistris,
 Effugiat stabulis noxa repulsa meis.*

Da veniam culpæ, nec dum degrandinat, ob-
sit,

Agresti Fauno supposuisse pecus.

Tu Dea pro nobis fontes, fontanaque placa
Numina, tu sparsos per nemus omne Deos.

That the same Custom is observ'd by our *Romanists*, and with the like Ceremonies, is clear from this following Office, appointed for it :

The Sheep being brought into the Church, the Priest blesteth the Salt and Water; then in one Corner he reads this Gospel [*To us a Child is born*] with the whole Office, a Farthing being laid upon the Book and taken up again; in the second Corner he reads this Gospel [*Ye men of Galilce*] with the whole Office, a Farthing being laid upon the Book and taken up again; in the third Corner he reads this Gospel [*I am the good Shepherd*] with the whole Office, a Farthing being laid upon the Book and taken up again; and in the fourth Corner he reads this Gospel [*In these days*] with the whole Office, a Farthing being laid upon the Book and taken up again. After this he sprinkles all the Sheep with *holy Water*; saying,

Let the Blessing of God, the Father Al-
mighty, descend and remain upon you: In
the Name of the Father, and of the Son
and

and of the Holy Ghost. Amen.

Then the Priest signeth all the Sheep with the Sign of the Cross, repeating thrice these Verses :

+ *Crux fugat omne malum, crux est reparatio rerum,
Per crucis signum fugiat procul omne malignum,
Et per idem signum salvetur quodque benignum.*

Pater Noster, Ave Maria. And then is sung the *Mass* of the Holy Ghost. The whole Office being concluded, Four Pennies are offer'd to the Priest, and Three to the Poor, *Ex Antiquo M s. S. Mariæ de Lillesball in Agro Solopienſi. p. 62.*

Whippings.

The *Lacedemonians* (saith *Tertullian*) had their *Διακασίωμα*, in which Five Noblemens Sons whipped themselves, their Parents and Kinsfolk being present, and exhorting them to persevere, *lib ad Martyr. cap. 4.* * The *Ægyptians* sacrificed a Cow

* Upon which *Rheranus* hath this Annotation; *Of that old Custom of whipping ones self, a Trace may be seen among the Italians, in their Letanies.*

with many Ceremonies to their greatest *Dæmon*, or *Isis*; and they all whipped themselves whilst this Sacrifice was burning, *Herodotus* lib. 2. And the *Lupercians* upon a certain day, called *Lupercalia*, ran through the City all naked, save that they had Aprons to cover their Privities, carrying Leather Whips in their Hands, wherewith they scourged themselves, *Plutarch Quæst. Roman.* Q. 68. *Gyraldus, Rosinus, &c.* These Whippings were accounted Expiatory, and therefore us'd in the Month of *February*, which was the Purgative Month. So much is affirmed by *Ovid*:

*Mensis ab his dictus, secta quia pelle Luperci
Omne solum lustrant, idq; piæmen habet.
Fastor. lib. 2.*

How like to these are the *Roman Flagellants*? And *Polydor Virgil* affirms, That Christians hence borrowed their Whippings, and use them for the same End, *De Inventor. Rerum*, lib. 7. cap. 6.

Abstinence from Flesh.

Gyraldus informs us, That the *Egyptian* Priests abstain'd from Flesh and Wine. And the *Gymnosophists* were so abstemious, that they

they fed only on *Rice* and *Méal*. And in *Crete*, those whom they called the Prophets of *Jupiter*, not only refus'd to eat Flesh, but whatsoever was either Baked or Boiled. And the *Indian Magi*, advanced to the Priesthood of the Sun, abstained wholly from Flesh, *De diis Gent. Syntag.* 17. p. 497. The same is affirmed by their *Polydor Virgil*; who further adds, That three Precepts only were found in the Temple of *Ceres*, viz. *That Parents must be honour'd, the gods worshipped, and no Flesh eaten*, *De Inventor. Rerum, lib. 3. cap. 5. Alex. ab Alex. in Genial. dier. lib. 4. cap. 17.* Others also at certain times were prohibited the eating of Flesh, as the foresaid Authors do testifie.

How exactly our *Romanists* agree in this particular with the old Pagans, is evident to all. The Precept of abstaining from Flesh (saith *Bellarmino*) is religiously observ'd by all at certain times, and by some at all times, *De Bonis Operib. lib. 2. cap. 3.*

Religious Orders.

The Heathen had several Religious Orders, or *Confraternities* of both Sexes: So much is confessed by our Adversaries, *Beyerslinck Magn. Theat. lib. 5. p. 366. Polydor Virgil, De Inventor. lib. 7. cap. 6.* The Ro-

mans had their *Vestal*, *Titian*, or *Tatian*, *Augustal*, *Antonian*, *Ælian*, *Aurelian*, *Faustinian*, and *Salian Confraternities*, *Alexander ab Alex. Genial. dier. lib. 1. cap. 26.*

Thus our *Romanists* have several Religious Orders; as, *Benedictins*, *Carthusians*, *Bernardins*, *Prædicators*, *Carmelites*, *Johannites*, *Antonites*, *Lazarites*, *Sclavonians*, *Gregorians*, *Ambrosians*, *Dominicans*, *Franciscans*, *Templars*, *The Servants of Mary*, *The Brethren of the Cross*, *The Souldiers of Jesu*, *The Bare-footed*, *The Poor Brethen*, *The Brethren of S. Sophia*, *The Brethren of S. James*, *The Brethren of S. Helen*, *The Order of the Valley of Jehosaphat*, *The Order of S. John*, *The Order of S. Brigit*, *The Order of Whippers*, *The Order of Ba'il*, *The Order of the Sepulchrits*, *The Order of Wilbelmites*, *The Order of Wenceslaites*, *The Order of Purgatory*, *The Order of the Dark Valley*, *The Order of Joseph*, *The Order of B. Mary de mercede*, with many more, to the Number of 65, enumerated by *Tileman Hesbusius, Errores Pontif. Loc. 25.*

Thus as the old *Pagans* had, so our *Romanists* now have several Religious Orders, or *Confraternities*; which (saith *Polydor Virgil*) were deriv'd from the Heathen, *De Inventor. lib. 7. cap. 6.*

Canonical Hours.

The Heathen had their *Canonical Hours* for Sacrifice and Devotion, *Apuleius de Asino Aureo*, lib. II. *Philostratus in vita Apollonii*, lib. 4. cap. 6.

And thus have *Papists*; which (saith *Polydor Virgil*) may be deduced from the old Pagans, *Inventor*. lib. 6. cap. 2. The *Roman Church* hath instituted Seven *Canonical Hours*, that is, Hours of Prayer, to signify the Seven Mysteries of our Redemption, which the *Glossa*, cap. 1. *de celeb. Misfar*. comprehends in these Verses :

Hec sunt septenas propter quæ psallimus horas.

Matutina ligat Christum, qui crimina purgat.
Prima replet sputis : causam dat tertia mor-
tis.

Sexta cruci necit : latus ejus nona biper-
tit.

Vespera deponit : tumulto completa reponit.

Apud Beyerlinck Mag. Theat. lib. 3. p. 69.
Durantis Rational. divin. Officior. lib. 5.
cap. 1. num. 6.

CONCLUSION.

I Could easily give you many other Instances of this Conformity and Agreement between *Rome-Pagan* and *Rome-Christian*; which hath been (as you heard) confessed by many, and defended by some of their greatest *Doctōrs*: But I have already exceeded my Bounds, and therefore will conclude with one Inference from the preceding Discourse:

Hence it appears, How extremely hazardous 'tis, to *live* and *dye* in the *Roman Communion*; For what Blasphemy, Superstition, and Idolatry is diffused through all the Veins of their Worship and Religion? *Antichrist*, that Man of Sin, is called the *Son of Perdition* 2 *Thes.* 2. 3; and so he is, both actively and passively; he is damned himself, and the cause of the damnation of others. Read *v.* 9, 10, 11, 12, of that Chapter; *His coming is after the working of Satan, with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned.* And they, whom the Whore of *Babylon* hath

hath made drunk with the Wine of her Fornication, shall drink of the Wine of the Wrath of God, *Rev. 14. 9, 10.*

The only doubt is, Whether the Pope be *Antichrist*, which seem'd so probable to the famous Lord *Bacon*, that being asked by King *James*, Whether he thought him so to be? 'Twas not less truly than wittily answered by him, *That if an Hue and Cry should come after Antichrist, which should describe him by those Characters, by which he is decyphered in the Bible, he would certainly apprehend the Pope for him.* And whosoever will but peruse, with an impartial eye, the Authors on both sides that have treated of this Subject, will, I doubt not, conclude the notorious weakness of their Answers to our Allegations, to be at least an high Presumption of the Truth of our Assertion; if not sufficient to put an end to all further Doubtings.

Quest. Is not then Salvation possible in the *Roman Church*? Or may not a man, who lives and dyes in the *Communion* of that Church, be saved?

Ans. Many of our Divines have answered this Question Affirmatively, with some limitations. Which charitable Concession is grossly abused by our Adversaries of *Rome*. When they meet with some weak and ignorant

rant Persons, whom they endeavour to profelyte; the *medium* which they commonly use, is this, *That their Religion is the safer; And they prove it thus, By our Confession, Salvation may be had in their Church; but*

This Objection hath been most solidly confuted by the learned Dr. Tillotson Dean of Canterbury.

their Doctors absolutely deny the possibility of Salvation in ours; and therefore by the Confession of both Parties, they may be safe; but of us there's a great question; for none but our selves say, that we can be saved.

That I may give the Reader the true state of, and return a full Answer to the Question propounded, I will lay down these following Propositions:

1. That we have great reason to think, That many of the *Laity* in the *Romish* Church, if not the greatest number of them, do not cordially embrace many of their Corruptions in *Doctrinals*, nor the most dangerous of them.

2. That these are commonly tainted with so much of their Corruptions, as renders their Salvation extreamly hazardous. 1 Cor. 3. 12, 15. *If any man build on this foundation, wood, hay, stubble,---He shall be saved, yet so as by fire.* This Phrase [*so as by fire*] is Proverbial, and notes the extream danger a man is in, and yet escapes.

They

They are not saved with less danger than the Seven Thousand were, among the *Idolatry* of the Ten Tribes, 1 *King.* 19. 18; or the *Corites* in the Tents of *Corah* their Father, *Num.* 26. 11. 'Twas an extraordinary Mercy that preserved the one, and, I cannot tell how, rescued the other.

3. That a *Protestant*, leaving the *Communion* of our Church, doth incur a greater guilt, and consequently run a greater hazard than one who was bred up in the Communion of the Church of *Rome*, and continues therein by invincible ignorance. For a *Protestant* is suppos'd to have sufficient Convictions of the Errors of the *Roman* Church; or is guilty of wilful Ignorance, if he hath not. And although we know not what allowance God will make for *invincible Ignorance*, and the impresses of Birth and Education; yet we are sure, that *wilful Ignorance*, or chusing a worse Church before a better, is a damnable Sin, and, unrepented of, destroys Salvation.

4. When we say, *That Salvation maybe had in the Roman Church*; 'tis grounded on the hopes we conceive of their Repentance, and not the goodness of their Religion.

5. That man who embraceth Popery in its latitude, that is, the Canons of the *Tridentine* Council, and as they are explicated by many of their greatest Doctors, and
whose

whose practices exactly correspond therewith, cannot be saved: 1. Because he embraceth damnable Errors, as worshipping of Images, and the Host in the Sacrament. 2. Because a Reprobate may do, nay often doth as much, and more than many of their chiefest Doctors have placed among the *Agenda* of that Church for the attainment of eternal life. I grant, that damnable Errors do no more than damnable Practices, as Whoredom, Drunkenness——actually damn men; when sincere Repentance intervenes, this will obtain from God a Pardon of the one, as well as of the other. But the Repentance prescribed by their Doctors, falls so far short of that required by God in his word, that if a man rest in it (and I fear too many do), he adds Impenitency to his other Crimes, and consequently is excluded from all hopes of Salvation.

This will appear, if we remark the nature of that Repentance which (say they) is sufficient to obtain remission of sin. 'In the new Law (saith Lay-man) after the commission of a mortal sin, true Contrition is not necessary to a man who is about to receive the Sacrament of Penance; but Attrition is sufficient, though he know it to be no more. And when 'tis said, *That of Attrition, by vertue of the Sacrament, a man*
is

'is made Contrite; it is not to be under-
 'stood as if the act of Attrition did pass in-
 'to an act of Contrition; but that the sin-
 'ner, by Attrition with the Sacrament of
 'Penance, is as well justified, as by Contri-
 'tion without it, *Theol. Moral.* lib. 5. tract.
 6. cap. 2. And *Fillucius* starting this Que-
 'stion, 'Whether Attrition in the Article of
 'Death, be sufficient with the Sacrament, or
 'a man ought to have Contrition? Answers,
 'That according to Divine Justice a man
 'that's attrite with the Sacrament, is not ob-
 'liged to be contrite in the Article of Death;
 'and he gives this reason, Because the opi-
 'nion of the sufficiency of Attrition with
 'the Sacrament, is practically certain accor-
 'ding to the Council of Trent, *Quaest. Mor.*
Tom. 1. Tract. 6. cap. 8. num. 197. And *E-*
scobar affirms, That this is the received opi-
 'nion of their School-men and Casuists, *Theol.*
Moral. Tract. 7. Exam. 4. cap. 7.

Reader, My hearty prayer is, That God
 would give thee a right understanding in all
 things that concern Religion and thy Sal-
 vation; and to those of the *Romish* Perswa-
 sion, Repentance to the acknowledgment of
 the Truth, that they may recover themselves
 from the snare of the Devil.

F I N I S.

TO THE READER.

SEveral *Errata's* have past in this Impression, by reason of the *Authors* distance from the Press; which the Candid Reader is desired to pardon, and amend with his Pen.

L.